

OF LIFE. HERE AND HEREABOUTS

VOLUME XVIII, No. 23

FIRST PAPER

The idea of evil arose from a failure to understand the law of contrast. If every living thing was cruel, savage, and bloodthirsty the idea of evil never would exist. In the evolutionary pro-

"There is one thing in this world which, however unpleasant, however sad, however terrible, we can never shut our eyes to; however we may

"God and the devil are the only two forces which govern us," says a prominent San Francisco minister. Let us analyze this. Let us understand, first what *du-shih* means. This vast universe in which we find our being is as they say the battlefield of a demon and a god. There are no distinct opposing forces they say, now let us see if this is consistent. *du-shih*, from Latin *duo* and *shih* meaning *inc.*, combined into one not two, i. e., that in this boundless expanse, of which we are a part, there is but One Being, which embraces all—

To be continued.

In you want to let the man on the fence know what Spiritualism teaches remain your paper to him and ask him to subscribe.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

The Possible Future and the Present Duty.

SPIRITUALISM THE BALM IN GILEAD.

PROF. J. S. L. VELAND.

The possible future is outlined by the highest aspirations of the most advanced minds of the ages. By correlating those aspirations as expressed in the Utopias and prophecies of the ages we deduce the following propositions.

I. The future will be pre-eminently characterized by the knowledge of the people.

The prophet says, "Many shall run to and fro, and knowledge shall be increased." Most emphatically is this prophecy being fulfilled at the present time. Cosmopolitanism is becoming more and more the spirit of the people. Commerce is becoming more universal each passing year; and the results of scientific discovery in one part of the world are known in every part in a few hours, or days at most. The irrepressible desire to know is continually multiplying the means or instrumentalities for the acquisition of knowledge. And the desire grows by what it feeds on. One royal meal at this bountiful table, instead of satiating, only whets the appetite for more. Schools of all grades are springing up like Jonah's gourd in a night. The light shines in every direction. In the spiritualistic field a medium meets you at every turn.

But this great increase of knowledge does not enfeeble; on the contrary it is a revelation of greater power in the human being. The most knowing are those who see most clearly the heights and depths of man's partially developed capacities. The solution of one problem is an added factor of energy to the human soul. It makes the solution of other problems possible, which were inscrutable before. Time is an essential element in developing some of the mysterious arcana of nature, and all along the march of endless years will new and glorious revelations be made, and each one will mark a stage of growth in the human intelligence. And though we may never "know perfectly the Lord (the Cosmos) from the least to the greatest"; yet, so profoundly satisfying will be the condition that we shall not wish to hurry up the flight of ages.

II. It will be a condition of peace and harmony.

The old time seer declared "They shall not hurt nor harm in all thy holy mountain. They shall beat their swords into plough shares, and their spears into pruning hooks." The literature of past and present all point us to the deep, underlying aspiration for peace and harmony. The best of humanity have been tired of the clash and war of selfishness. They had longed for rest—the rest of love. This longing has formed expression in the numerous communities and co-operative movements. The primitive communism of Christianity has been more or less imitated, but, as a rule, with no better success than the original effort at J. Russia. The Utopia of St. Thomas Moore, the "Psalms of Fourier," the "Religion of Humanity" of Comte, and the "Looking Backward" of Edward Bellamy are all exponents of the undying tendency of the better manhood of man toward peace and harmony.

The earnest efforts of many excellent men to secure arbitration of national disputes, shows the approach of that period when they shall "learn war no more." Just in proportion as man advances in true knowledge the more absurd becomes the idea of settling differences of opinion by bawling and mauling several thousand persons, the most of whom have, not only no knowledge of the question in dispute, nor any interest whatever even if they did understand it. And at the same time the monstrous wickedness of such wholesale murder is more keenly felt. All these symptoms are the dawning rays of the coming time of peace—the heralds of human brotherhood.

III. It will be a time of continuous health and the period of life will be greatly extended.

The old time declaration that the inhabitants shall not say I am sick will

become a reality. Man will master the laws and causes of disease, and hence, know how to avoid them, or to counteract them. The power of production will be so mastered that excessive or wasting toil will be no more, and hence we shall not see an old man who has not filled his days," because worn out by excessive labor. And instead of one hundred years being a wonder, to die at that age will be reckoned as young.

The portents of this age of health are multiplying with the flight of years. See the new schools of medicine and cure: Homeopathy, Botanical, Hydropathy, Electropathy, Eclecticism, Thompsonianism, Movement Cure, Faith Cure, Metaphysical, Christian and Mental Science, Magnetic and Spiritual, and lastly the Ralston Health Club, which proposes to keep people well and thus obviate the necessity of any kind of cure. We are rapidly nearing the time when a grander Eclecticism will combine the good and eliminate the evil of all these systems, and with some new discoveries usher in the reign of perfect health.

The Universal Commonwealth will then be established. The spirit of fraternity will be the atmosphere breathed by the new race. The sunshine of love will be the all encompassing light of altruistic humanity. Briefly stated, this is the possible future—the future outlined by the aspirations of all the noble souls who have lived on this earth. They are prophecies which will be fulfilled. Aspiration is self-revelation. It is the flashing out of a concealed or covered light. Growth is the tearing off of this obscuring envelope. Aspiration is the lulling to sleep of the animal senses and the quickening of the spiritual selfhood. It is closing the eye of outward sense and the temporary opening of the soul eye upon the immortal glory of its own eternal destiny. It is a telescopic view of the vast universe of supernal blessedness which is one inheritance. It is a mountain wave of life's vast ocean, which lifts us far up in the air so that we catch a hasty glimpse of the happy "Isles of the By and Bye."

THE PRESENT DUTY.

It is to change the warning, sickly, dying present into the glorious future outlined by the aspirations of the quickened humanity. That future exists in the possibilities of the present. Otherwise our hope and faith would perish. The germs of all good are within us, or we would have no aspiration for the higher. But, I have thought sometimes that our very loftiest aspirations were our greatest discouragements. The contrasts between those seasons of great uplifting, and those of our common life are so great that we despair of ever reaching them this side the river of death. Like Moses, we catch a glimpse and die. But it is a great mistake to yield to such suggestions. We can make the present the future, so far as our own life is concerned. The kingdom of heaven is within us and the life of that kingdom may be ours, in spite of the environment.

The future can never be, only as we make the present, the future. The present will continue forever unless its methods are changed; hence, if we wish for the spread of knowledge we must become knowing. If we long for peace and harmony we must be peaceable and harmonious; and if health is to prevail we must master its laws and conditions for ourselves and our children. To pretend that we desire the reign of peace and at the same time engage in bickering and strife is the grossest hypocrisy or self-deception. There can be no war unless there are two parties. One can not fight alone. The ignorance of others does not hinder us from acquiring knowledge, nor does their disregard of the laws of health compel us to be sick.

Our duty then is clearly outlined; and it is both personal and social. The individual and the State mutually act and react upon each other. The individual man is largely what the social man or the State makes him. He is acted upon by the State—the collectivity—before he can in any degree react; and when growth and years bring him where he can act, he is compelled to shape that action in harmony with methods laid down by the State. This limitation renders all changes in the civil or social status slow; and usually very difficult. But, being a fact, it points out the method which must be followed to secure civil and social

progress. The individual must first be right before the social man can be set right. It is very true that the full perfection of the individual is dependent upon the condition of the social man; but that fact does not change the necessity of the primary action of the individual. The authoritative exposition of the great law of Reciprocity or Justice must be made by the social man—the State—but the individual man must first make the logical exposition, and must have grown to the ethical status where it is practicalized, or the authoritative exposition, or law will be of no effect. A nation of thieves would not be made honest by a law saying "Thou shalt not steal"; nor a nation of drunkards made sober by prohibition.

As a preliminary to civil changes then, there must be the individual growth or development. But one man alone can have only an infinitesimal influence upon the great wholeness of the social man; hence the one man must affiliate with another one man until there is a society—a party holding common ideas and desiring to secure the same end or purpose; and in proportion to the numbers and capacity thereof will be the prospect of success.

In these aggregations of individuals we often find only a partial idea as the nucleus of their union; and hence, an ever present danger of their disunion. And also that even success will be a damage to the real progress of humanity in genuine growth. This leads to the question, is Spiritualism one of these partial factors of a larger whole?

Is it a special form or interpretation of a larger principle or truth? If so, what is that principle? We know that Methodism, Catholicism, etc., are only special forms of Christianity. But Spiritualism is not a form of Christianity any more than it is of Buddhism. Nor is it a sect in philosophy. Shall we say that it is simply a new fact in science; and hence, is to be relegated entirely to the scientific field of thought? By no means; for, although it occupies an important position in scientific investigation, it is something more than a mere scientific fact. Indeed, it covers every department of human thought and investigation. And it comes into them not as a suggester, but as a master. Not to learn, but to teach. Spiritualism does not propose to merely modify, but to revolutionize—to recreate—to "make all things new." It does not then occupy the position of a factor, but of a wholeness. It rejects the old religions, the old moralisms and the old governmentalisms. But it is not a destructive, it recreates by re-relating all the inherent energies of humanity. It groups all these energies around a new center. It builds upon a new foundation. The basis of all our religions is an *ab extra*, or outside God, a God whose preceptive fiat constitutes the supreme law for man individually and socially. Nations, as well as persons, must build upon this preceptive or statute law. Hence, the utter folly of supposing that Church and State can be separated under the prevailing religion. If God is the Supreme authority, allegiance to him is primary, that to the State is secondary, and binding only so far as the State's demands do not contravene the Supreme authority of God. The Catholic Church is consistent in its claim of supremacy for the spiritual, and the Protestants, struggling to force God and Jesus into the Constitution, are also consistent with the fundamental principle of their religion. And, but for the prevalence of so-called infidelity in the Churches, we should see our Constitution amended at once.

But Spiritualism builds upon humanity as its basis. It is man, not God, who is the fountain of all authority; and equality or justice is the principle from which all binding laws must be deduced, and on which they must rest. Spiritualism does not ask what God said to Moses or Jesus some centuries ago, but what are the needs of men to-day; for what they need, they have a right to possess. Human rights are measured and defined by human necessities; for those necessities are the exponents of capacities. The ethical code of Spiritualism does not require huge folios for its exposition and application. The capacity to see the pressing needs of our suffering brothers covers the whole field of moral obligation, and we can well dispense with the huge volumes of Church commentaries of the Bible. We are not compelled to ex-

pain why God lied at one time, deceived at another, and murdered at still another.

Is it not our duty to align ourselves in harmony with the great principles of our Spiritualism—to bring our life into harmony with eternal justice and brotherhood and to unify our strength as Spiritualists in the abrogation of class laws and privileges? To provide the opportunity for the acquisition of the means of life by all without distinction? Can Spiritualists be found championing the cause of the robbers and oppressors of the people? Can they be engaged in antagonizing each other upon great principles of universal justice? Of course, they can not; and where we find these seeming incongruities we are sure that there is most terrible deception. We shall find persons who are simply Spiritualists, in other words phenomenologists; persons who have been convinced of spirit manifestation, but have never abandoned their old Church notions, nor its moralism or politics. They are still in the delusion of special rights and privileges for the few, and poverty and subservience for the many. This class, which is by no means small, is the great impediment to the progress and triumph of Spiritualism. It is fully imbued with the selfish, speculative, competitive spirit of the age. Money, not man, is the great impelling motive, the same as it is with the Church and its worldly allies. To advocate the universal principles of Spiritualism is to secure their disfavor. They have very largely succeeded in so narrowing the definition of Spiritualism as to make it compatible with all the robber methods mislabeled business in the trading world; and all the bribery, trading, and dishonesty of politics, and the patent hypocrisy of Churchism. In fact, Spiritualism is, by this class, narrowed down to mean nothing but the common phenomenism of all the ages; which harmonizes equally with all religions, with virtue and with vice alike.

What is the present duty? From the foregoing positions the answer is apparent. Spiritualists must exemplify the principles of Spiritualism in practice. The first, the great demand is unity. There is, there can be, no duality in Spiritualism. Our duty is to actualize this great truth in practice. This would place us where our next duty would be self-performed. We should lead the world's thought. We should also lead the world's progress, for men would see that no narrow sectarian selfish impulse moved us, but the broad, humanitarian inspiration of a common brotherhood. Man has lost faith in himself. The high carnival of selfish greed on the one hand, and the remediless suffering on the other, has confounded the thought of the world. It must have an example of the opposite, or sink into a more hopeless paralysis. The professional duty is before us. It must be performed, and that soon, or the terrible retribution of blood must overtake us. And this is the crucial test of Spiritualism. Let it fall now, in this respect, and the glory it might attain will depart from it forever. Time's busy finger is writing our destiny, and each passing period is closing a page which can never be rewritten. The "tide in the affairs of man" is at its flood, and if now by us neglected, the opportunity will have passed, and some other people more obedient to sovereign duty will lead the seeking multitudes to the haven of justice.

This is an age of culminations. The religions, the philosophies of ages are fruiting in the social life of to-day. The means for their full manifestation never existed, never could exist until now. The gigantic strides of inventive genius have placed in the hands of the privileged few the opportunity to demonstrate just what the old religion and the old philosophies would do and be if given full opportunity. The result is before us in the terrible disparity of social conditions. The Church is powerless only as a factor to intensify the poverty and social damnation of the masses. And as the Church rules the dominant political organizations, no hope or help can come from them. Spiritualism is the only light in the deepening darkness, the only hope in this shadow of despair. The priest and Levite have passed by and left robbed and wounded humanity bleeding by the wayside. Where is the good Samaritan if Spiritualists prove unfaithful to the trust reposed in them by the spirit world?

Written for the LIGHT OF TRUTH.

THE MISSING LINK.

Matter, Spirit, and Intellect—The Higher Senses.

D B BURNHAM.

The missing link in man's ascent as an animal has caused a great deal of research and inquiry with very little result.

That the animal part of man ascended from and through the lower stages and grades of animal life is fairly well settled and need not be discussed in this paper.

That there appears to be a missing link in his ascent from the lower seems also to be pretty generally believed.

Great efforts have been and are still being made to discover the lost link. We quite frequently read in our newspapers of the discovery of prehistoric remains of some animal which 'tis hoped will prove the long sought for link so we can have settled this vexing question: What particular species of the animal race we belong to?

I would ask: When once settled we ascended from the animal kingdom, of what consequence is it to us—from what particular species it was—did not all animal life come from one common source?

Certainly it must have been from and through the highest and best developed.

It is well known that in the early stages of animal or ova life great and rapid changes were made, and it is probable at this early stage all, or nearly all, the different species were determined, for it has been found by experiment impossible by crossing or by any other process to establish a species that can produce its like.

Therefore it seems quite certain all species had a very early origin. It also seems very evident that the species so highly honored and so well developed as to be able to develop man, must have been so common and so generally scattered over the face of this earth as to have left many evidences of its existence that would have been found after such long and persistent search.

Hence it seems probable, if not certain, that man ascended from the highest grade of known and perhaps from several of the highest modes, perhaps from the ape, the monkey, the orang outang, and the chimpanzee.

The object and effort of this paper is to try to make it evident there is no missing link and never has been in the chain of man's ascent from the animal.

In my effort to prove this proposal for I shall speculate some and may by some be considered imaginary and visionary why may we not go beyond proven facts.

Was it not the expectation of our creator when he gave us a reasoning mind that we should use it to its fullest powers and bring into our lives all knowledge that belongs to us. There would be no discoveries or improvements if we were always satisfied with what others have known.

Although I contend there is no missing link in the ascent of man from the lower grades of animal life, I confess to the appearance of such a missing, and to the very great space there is between the man of to day and the highest grade of any other animal.

This I attribute to the fact, or to what I believe to be a fact, that in the latter years of the development of the animal, there came into this world a great wave of intelligence, and there-with came into his life a great influx of spirit, which I will liken to an innumerable swarm of elementary spirit organizations—having form and life, but as yet very little consciousness or individuality.

The last highest note in the harmonic scale of the infinite entity as it exists in matter and the first and lowest note in the harmonic scale in its relation to infinity.

A birth, something like the birth of a child into this life. A plastic innocent soul, a spirit entity lacking something, having a want that makes it uneasy. Floating about like the pollen of the corn seeking a lodgement wherever a suitable lodgement may be found, where it may develop, manifest itself, and gain experience.

As these elementary spirit entities will figure largely in my scheme accounting for the lost link it may be well to look a little more into the nature and beginnings of these entities.

I would suppose them to be emanations from the fount of all spirit life—the spirit sun of the spirit world.

As the material n b l escapes from our sun—floats away into space and is reolved into stars, planets, and worlds—so I imagine the spirit nebula emanates from the spirit sun and is resolved into spirit entities.

Were you favored with psychic sight and transported to the creative realm—the central spirit sun—you would probably behold spirit nebula emanating therefrom and resolving into innumerable hosts of celestial entities resembling the Milky Way, sparkling and scintillating with a brilliancy spirit life only can give.

You would see these bright sparkling entities separate, spread and waft away to all parts of God's creations by some law of repulsion or attraction, or both unknown to us.

Thus they came in contact and close relation with animal beings who have been prepared for their reception by the same creator, who has directed all things from the beginning, for the development and improvement of the animal, and for the use and betterment of the spirit entity.

This influx of spirit and wave of intelligence so charged and elevated the higher grade of animals that they soon parted with and left behind the beast and became human beings.

This would naturally in a long series of years and ages produce a great difference in the habits, conditions, and anatomy of the beast he was. If this advent of spirit did come to the beast as suggested, then we have a significant and sufficient cause for a great change in the animal and a reason for the great gap called the missing link.

I say if this influx did come to the beast—and who can doubt it did come at some time and in some way?

St. Paul says there are celestial bodies and bodies terrestrial. We were sown in corruption and raised in incorruption. We were sown a mortal body and raised a spiritual body.

What do these sayings of St. Paul mean if not that the soul of man—the human ego—came direct from God was sown in this sphere and took lodgment in the highest developed and most god-like of the animals for growth and development, and after a time raised with a spirit body.

If there are those who would question the authority of St. Paul to speak thus upon this subject I would refer them to the Scriptures for sayings and doings of Jesus of Nazareth that will corroborate and more than confirm them.

An important inquiry in this question is have we a self-conscious personality, an independent reasoning soul ego, and if so where did it come from and how did he get it.

First let us consider what we are that we may know if we have the characteristics and qualifications that entitle us to the claim of spirit being; and of being so much superior to the other animals. We find each human mind possessed of instinctive desire to learn of life and its relation to a superior power.

Each intelligence is a germ of the infinite intelligence. The essential element of individual life is evidently a spark of the divine life—pure spirit in the abstract consequently has not only independent power of reasoning but of communing with the higher intelligences and getting inspiration therefrom. Our being is the thought of God in constant action. Therefore we are sons and daughters of God. As all the higher and best senses manifest in man and woman only, each and all must inhere in the essential something that constitutes the intellectual man and makes him a superior being. We are triune in our nature, matter, spirit, and intellect.

The human ego is not spirit and matter combined, but the self-conscious personality and individuality of man, as a united expression of the infinite whole. Who will claim this celestial element was evolved from such silly material elements as the ova of the tadpole and the lizard. No this can not be. It is not reasonable. It is not necessary.

I am aware there are scientists and

philosophers who claim all our faculties as well as our physical natures are evolved by and through the animal physical forces of nature. That these force and nerve waves generate thought and ideas; but I can not believe the consensus of thought of this day is favorable to such a theory. I can not believe all our ideas—thought, mind, and intelligence—all our higher senses of love, sympathy, and affection are dependent on so ignoble a source.

This materialistic theory of the evolution and development of our senses and affections from material substance, is not pleasant to contemplate and is not logical or natural. Matter is particled and ponderable, can be constructed, and by the aid of spirit is built into various forms and beings, and can be charged and disolved. Spirit is imponderable and unparticled, therefore can not be divided, changed, or destroyed; it pervades all space; and all things is the animating element of all growth, creation, and manifestation. Therefore the soul and its senses can not be dependent on matter for its origin, but on the contrary, matter is dependent on spirit for existence and growth. Spirit is only dependent on matter to manifest itself.

This is proven by the fact that when the material physical part of man dies we find all the senses and spiritual elements have departed and the body quickly goes to decay. So with the tree, when the spiritual element is withdrawn it withers and decays. So with the beautiful flower when cut off from spirit intercourse it loses its color, surrenders its aroma and becomes a dead and loathsome thing.

Evolutionists admit man has a spirit nature, but claim all is evolved from the brute creation and that he has no conscious element more than was unfolded by the material forces of animal nature.

I would say the animal part of man was developed by that blind unconscious irresistible law, called evolution up to the time he was prepared for the reception of the spirit entity and was in a condition to afford this entity a habitation and the functions necessary for carrying on and carrying out the objects of its coming into this life, from thence this soul ego became master and director in the development and improvement of man.

That this direct and special influx of spirit life and intelligence is what has made man what he is and so much the superior of all other animals seems to need no farther proof than the contemplation of his spiritual nature. The more he unfolds the higher he rises in the scale of beings until he has arrived at a condition which entitles him to the claim of being a spirit personality and no longer to be called an animal with a spirit nature. That we have a spirit body now and that it is to the soul what the fleshly body is to the spirit is proven by the quotations from St. Paul. By the sayings and doings of Jesus. By the fact of a continuous conscious existence after the dissolution of the fleshly body and by all the phenomena recorded in the Bible and evidenced by clairvoyants and seers all down through the past ages as well as at the present time. If this influx of spirit has changed the beast into a human being and the human being into a spirit being, is it not entitled to be considered the cause of separating the man from the beast and making the great gap between them called the "missing link?"

The X-Rays,

Besides other uses have also proved successful in locating bullets, splinters, and broken off needles imbedded in the flesh, much to the aid of surgeons, and more so to the relief of patients. Roentgen deserves the credit for the practical uses that have originated from it, though he is not the original discoverer. But without the Crookes' tube even the former could not have made any more progress than previous experimenters. But Edison has, as usual, gone ahead of them all by making the X-Rays applicable direct (without use of the photographing apparatus) as in above cases, and is, next to magnetic healing, one of the greatest benefits to mankind ever discovered. Both Crookes and Edison are Spiritualists, and are largely aided by the invisibles in that their knowledge and belief opens the way for these to act on them for practical purposes.

Written for the LIGHT OF TRUTH.

One Valuable Dream.

C. H. MURRAY.

I have always been a great dreamer. Many of my dreams are very long, coherent, and vivid; and have to do with many people; and it is rarely possible that I can associate the dream with any of my personal experience, or with anything that has occurred or that I have read. But I never had but one dream that counted as valuable. A number of years ago I was visiting at a farmhouse in southern Ohio. It was fall and that year there was a great apple crop. There was an old apple orchard of some sixty trees on the place that had been allowed to grow up in grass and natural pasture. Beneath the trees lay great store of fruit going to waste. Finding that there was a near neighbor that had a cider mill, I proposed, as the folks on the place were otherwise busy, that I gather the apples and make some cider for them. I worked all the afternoon gathering the apples from many different parts of the orchard. When evening came I found to my great regret that in stirring about I had lost my spectacles somewhere in the orchard; I had not the least idea when or where. To try to make any search for them among the rank grass over such an amount of territory would simply be a waste of time. I was very much put out for I could neither read nor write, nor could I get a other pair of glasses until I went to the city many miles away. I went to bed in a very disturbed state of mind, and during the night I dreamed that I got up and went out into the orchard and found my spectacles under a tree on the far side of the orchard. The dream was very vivid and firmly impressed upon my mind. As soon as I awoke in the morning I jumped up and said to the folks, I am going out to get those glasses as I have dreamed where they are. I found them just where I had dreamed they were. Now some folks will say that I did go out in the night and find them. But I did not dream that I picked them up. I can duplicate this story by another, in which a woman found a pair of scissors in a dream after they had been lost a week. In both these cases the article sought had been associated with some one, and perhaps in such instances there is remaining in the mind a perception of the thing that draws the person towards it. But I much question if a person could find something that no one knew anything about previously. When in the mountains my partner and myself would often go to sleep at night with a fixed desire in the mind to find a mine, or dream where there was one during our sleep. But it never worked. Prospecting by somnambulism was out of the question. Yet I often dream very distinctly of faces and scenes that I have had no knowledge of. But perhaps in this case what I find and see has no counterpart in the physical world, and would not be equivalent to a discovery of something before unknown in respect to deposits on the earth's surface.

Fine Jerseys Sold at Hood's Farm, Lowell, Mass.

The first annual auction sale of Jerseys at the famous Hood Farm, Lowell, Mass., owned by the proprietor of Hood's Sarsaparilla, took place on Friday, May 8th, and attracted buyers from all over the country. For some years Mr. Hood has been raising on his farm Jerseys of the best breeding and individuality. The placing of this superb stock on the market cannot help being of great benefit to farming and dairying interests generally. About forty animals were sold, many of them from the famous combination and Tennessee strains, and including the famous bull, Tonnage, son of Diploma, which goes to Maryland. It was a noticeable fact that the top prices realized were for the younger stock which was bred at Hood farm. Mr. Hood's herd of Jerseys still numbers 250 head, and he also has on the farm over 100 head of thoroughbred Berkshire pigs.

"Pre-Adamite Man," a history of a hundred thousand years. For sale at this office. 408 pages. Price \$2; post-paid.

CORRESPONDENCE

Reception of W. J. Colville.

The home of Mr. and Mrs. C. P. Longley, in Pasadena, Cal., was the scene of a pleasant event on the evening of Wednesday, May 20th, at which time W. J. Colville, the talented platform worker, was given a reception by the host and hostess.

The spacious parlors were well filled with prominent Spiritualists of Pasadena, among whom may be mentioned James G. Clark, the sweet poet singer, Mr. and Mrs. Dr. Elliot, Mr. and Mrs. Haven, Mrs. Yocum, Mr. and Mrs. Fellows, Mr. E. K. Hurlbut and his mother, Mrs. Hurlbut, Mr. and Mrs. Ehrenfeld, Mr. Caswell and Mr. Holder, Mrs. White, and others. The order of the exercises consisted of vocal selections by Mr. and Mrs. Longley, also by J. G. Clark, the reading of an original poem by Mr. Hurlbut, and another by Mr. Fellows, with remarks by Mrs. Longley and Mrs. Elliot, and an address upon "The Science of Palmistry," by Mr. Colville, who also replied to questions upon interesting and instructive topics from individuals present, concluding with an original poem upon "Intuition," "Ascension," "Love," and "Our Host and Hostess." The entire program was of a highly entertaining character, each number proving the talent and intellect possessed by the participants.

A pleasing episode of the occasion was that of the entrancement of Mrs. Longley by her spirit-messenger, "Lotela," an Indian maiden, who in a pretty and characteristic speech presented Mr. Colville with a handsome basket of golden oranges, and Miss Young, the faithful friend and co-worker of Mr. Colville, with an immense bouquet of white and pink roses, the fragrance of which filled the room. To this, Mr. Colville responded in most gracious words and kindly manner, in which he expressed himself as so well pleased with the influence and the atmosphere of the Longley home that he promised to be with them again upon any evening which the hostess might select to meet with the same party of friends in a social manner, at which time he would improvise an individual poem for each one, for which the evening of June 31 was chosen.

We can not close a notice of this notable gathering without making mention of the exquisite floral decorations which adorned the house; huge bunches of roses of great variety and tint were to be seen on every hand, while sweet peas, heliotrope, and countless other blossoms made the air redolent with perfume.

Our friends in Southern California are to be congratulated that there is such an able exponent of the spiritual philosophy as Mr. Colville in their midst, and they will be pardoned if they prevail upon him to remain with them for an indefinite time, for what the Eastern Coast may lose of instruction by his absence the Western Slope will surely gain.

J. A. Burroughs, M. D.

We take great pleasure in directing notice to the advertisement of Dr. J. A. Burroughs on page 12. Dr. Burroughs is a graduate of two medical and one literary college, and is also, while gifted with strong medunistic, clairvoyant, and magnetic powers, a member of the American Association of Physicians and Surgeons, and of the California State Therapeutic Society, of which Prof. J. R. Bacharan is president. Dr. Burroughs, as a man, has a clean record, and is remarkably successful in his medical practice. Long may he live to treat and cure the sick.

Here follows what a physician writes of the doctor:

116 EAST IOWA STREET.

EVANSVILLE, IND., May 13, 1896.

J. A. Burroughs, M. D., San Diego, Calif.: MY DEAR DOCTOR:—The medicines came to hand all right (the 5th inst.), and I commenced at once the treatment, and up to date am well pleased with results. My stomach trouble has improved wonderfully. I am following directions as strictly as possible, and feel satisfied the results will be more than gratifying. Cordially, J. W. Rummer, M. D.

Honors To a Reformer.

On the night of May 22d, the friends of Dr. T. A. Bland, formerly of Washington, D. C., but now of Boston, assembled in numbers sufficient to fill his commodious parlors on Tremont street, to congratulate him on having reached the 66th mile post of his earthy pilgrimage. The meeting was a voluntary and informal affair; at the same time it was an affair of more than ordinary interest. Dr. Bland is well known throughout the whole United States as being one of the world's reformers.

The Doctor is a man of exceptional character; born in a pioneer log cabin in southern Indiana, his opportunities for a literary education were very limited, yet he has achieved an honorable place among men of letters. Though in early life he was surrounded by influences the most conservative, he has won fame as a reformer in nearly all departments of thought, scientific, political and religious. As the late Dr. Storer said, in introducing him to an Onset audience, "Dr. Bland has been in the forward ranks of every reform movement for more than forty years."

Mr. L. L. Whitlock, formerly editor and publisher of the *Facts* magazine, acted as master of ceremonies, and delivered an eloquent speech on the character and career of the doctor. This was followed by eulogistic speeches by Rev. M. E. Hawes, Mr. H. Libby and others, including the writer of this.

Dr. Bland being called upon for remarks, thanked the friends for their appreciative words. In response to a general call Dr. M. Cora Bland made a speech full of humor and pathos, in which she analyzed the character and reviewed the career of her husband in a most effective and interesting manner.

On a table, at the upper end of the parlor were some twenty books which Dr. Bland pointed to and said: "These are our children, born of our brains. This is not all of our family, for three of our thought-babies are missing tonight; beside, we have a son, who passed to the higher life while yet a babe, and who is now 'in that better country,' a man of thought and action and who awaits us in that world of eternal realities and perpetual joys. He is not dead, nor are these silent children on this table dead. They are all immortal. The thought of an immortal mind, when once born is as immortal as the soul which gave it birth."

At this point the meeting resolved itself into a committee of the whole, and after a half hour's general talk and hand shaking the friends departed not only rejoicing that Dr. Bland was born, and that at so early a period of his history. All pray that the doctor may stay here in the flesh to see many more anniversaries of his entrance into this sphere of existence.

MOSES HULL.

Boston, May 27, '96.

Orion Lake, Michigan.

The fourteenth annual camp meeting at Orion Lake will be held at "Island Park," commencing Saturday, June 6th, and closing Sunday, June 14th, including two Sundays. Admission free, except Sundays, when a fee of five cents will be collected from all persons over five years old on entering the grounds.

PROGRAM.

Saturday, June 6th, 2:30 p. m.—Conference.

Sunday, June 7th, 10:30 a. m.—Address of welcome by presiding officer, D. P. Dawey. Response by Mrs. F. E. Odell. 2:00 p. m.—Lecture by Geo. H. Brooke, Elgin, Ill. Psychometric Readings by same.

Monday, June 8th, 10:00 a. m.—Song Service. 2:30 p. m.—Geo. H. Brooke, Subject, "How to Do Things." Tests by new mediums.

Tuesday, June 9th, 10:30 a. m.—Conference and Song Service, conducted by Prof. P. O. Hudson, of Bay City, Mich. 2:30 p. m.—Lecture by Geo. H. Brooke. Readings or tests by same.

Wednesday, June 10th, 10:30 a. m.—Song Service and Short Addresses by Michigan mediums, closing with song by Prof. P. O. Hudson. 2:00 p. m.—Lecture by Geo. H. Brooke, followed by Psychometric Readings.

Thursday, June 11, 10:30 a. m.—Lecture by Geo. H. Brooke, followed by Tests 2:30 p. m.—Lecture by Giles B. Stebbins, Detroit, Mich.

Friday, June 12—Memorial Day. Mr. Giles B. Stebbins, Anna L. Robinson, Mr. Geo. H. Brooke and others.

Saturday, June 13, 9:30 a. m.—Business meeting. 10:30 a. m.—Lecture conducted by Geo. H. Brooke. 2:30 p. m.—Anna L. Robinson. 7:30 p. m.—Entertainment, entitled "The Old Folks and the Young Folks," conducted by Anna L. Robinson.

Sunday, June 14, 10:30 a. m.—Geo. H. Brooke. Tests. 2:30 p. m.—Anna L. Robinson. Tests.

Good music will be interspersed at each session, conducted by P. O. Hudson. Officers: President, D. P. Dawey, Grand Blanc, Mich.; Vice-President, O. S. Burgess, Richmond; Second Vice-President, Myron D. Cano, Thomas Station; Secretary, Mrs. Rachel B. Dawey, Grand Blanc, Mich.

For further information apply to Mrs. Rachel B. Dawey, Grand Blanc, Mich.

Bankson Lake Camp Meeting.

The Spiritualist Camp meeting at Bankson Lake commences Saturday, June 6, and closes Monday June 22, 1896. Bankson Lake is situated about four miles southeast of Lawton, Van Buren Co., Mich., nine miles west of Schoolcraft and nine miles north of Marcellus. People coming on the C & G. T. Railway can get accommodations from either Schoolcraft or Marcellus, but all who can, should go to Lawton, where they can get cheaper rates to camp grounds.

PROGRAM:

Sunday, June 7, 10:30 a. m. and 2:30 p. m.—Opening Lecture by Mrs. Anna L. Robinson, of Port Huron.

June 8, 10:30 a. m.—Conference. June 9, 10:30 a. m.—Lecture. 2:30 p. m.—Lecture and tests, Mrs. A. L. Robinson.

June 10, 10:30 a. m.—Conference. 2:30 p. m.—Lecture and tests by Mrs. A. L. Robinson.

June 11, 10:30 a. m.—Lecture. 2:30 p. m.—Lecture and tests by Minnie Carpenter, of Detroit.

June 12, 10:30 a. m.—Conference. 2:30 p. m.—Address by Chairman.

June 13, 10:30 a. m.—Lecture. Sunday, June 14, 10:30 a. m. and 2:30 p. m.—Inspirational lecture by Mrs. A. E. Sheets, of Grand Ledge.

June 15, 10:30 a. m.—Conference. June 16, 10:30 a. m.—Lecture. 2:30 p. m.—Lecture, Mrs. A. E. Sheets.

June 17, 10:30 a. m.—Conference. 2:30 p. m.—Lecture, Mrs. Sheets.

June 18, 10:30 a. m.—Lecture. 2:30 p. m.—Lecture, Mrs. A. E. Sheets.

June 19, 10:30 a. m.—Conference. 2:30 p. m.—Lecture and tests, Mrs. Minnie Carpenter, of Detroit.

June 20, 10:30 a. m.—Lecture. Sunday, June 21, 10:30 a. m. and 2:30 p. m.—Lecture and tests by Mrs. Minnie Carpenter.

Mrs. Anna L. Robinson, of Port Huron, tests; Mrs. Abbie E. Sheets, of Grand Ledge, Psychometric Reading; Mrs. Minnie Carpenter of Detroit, tests; Prof. Geo. Parker and wife, trumpet and rapping medium; James W. Riley, or better known as "Farmer Riley," materializing medium, will be at camp throughout the entire meeting. Other good mediums expected. For further particulars address: BARNEY ODELL, Chairman, Paw Paw, Mich.

Port Huron, Mich.

In accordance with the unanimous expression of the Port Huron Society of Spiritualists, Mrs. Anna L. Robinson, has again accepted the terms offered to her to lecture for them another year.

Other societies will please take notice that hereby all her Sundays from September to June, 1897, are thus engaged. We fully appreciate that we are highly favored in being able to retain the services of one of the most popular lecturers in the field; and are anticipating a prosperous year for our cause, both in the rostrum and in the Children's Progressive Lyceum.

We also have in Mr. Renwick (a member of our Society) a fine medium for materializations, and we thus prepare to demonstrate to all investigators the truth of Spiritualism. C. H. H., Sec.

Boston, Mass.

The sewing machine held by Mrs. J. B. Hatch, Jr., for the Veteran Spiritualist Union was voted upon May 19th at the annual meeting of the Union. No. 6 was the lucky winner, and was held by Captain E. W. Gould, of Washington, D. C. MRS. J. B. HATCH, JR.

Avery, Ohio.

Please announce that another fountain containing the waters of life has been opened—this time at Avery, Ohio. Through the beneficence of Mrs. Elizabeth Wilcox, of this place, her children's home has been remodeled and repaired with fresh hangings, tapestry, etc., and together with the grounds and a talented speaker for one year, has been opened free to the public that all may partake thereof.

The brick chapel was dedicated April 26 to the cause of Spiritualism, with a platform "where every good and true thought may find expression" by a speaker, Mr. F. D. Dunakin, an ordained minister, who presents the truth in a clear cut, decisive and forcible style that is truly refreshing.

The location, central between Toledo and Cleveland, is the only point between these two cities holding regular Sunday meetings. It is easily reached from all points east west and south by the Nickel Plate at Avery direct on the L. S. & M. S. the Wheeling and Lake Erie, the B. & O., and B. & F. R. connecting with the Interurban electric line, the Norwalk, Milan and Sandusky (which passes the door of chapel,) at its terminal points Norwalk and Sandusky.

A cordial invitation is extended to all, especially the Cincinnati friends, to this beautiful country spot so close in touch with nature. Lodging can be furnished at reasonable rates. "Be every one that thirsteth come," etc. ELIZA MOORE.

Notice.

We take pleasure in calling attention to Dr. Mansfield's card on page 12. Through this gentleman's wonderful gift of slate writing and clairvoyance thousands have been convinced of life beyond the grave. The Doctor has served the L. Y. Dale, N. Y., Camp Association twelve consecutive seasons. Investigators have flocked there from quarters to witness the startling phenomena that occurs in his presence. His reputation for honesty is above reproach. We have excellent reports of the Doctor's success in curing diseases.

Hartford, Conn.

The Compuce Association of Spiritualists will hold their thirty second annual picnic at Compuce Lake, Bristol, Conn., Wednesday, June 10th; 10 a. m. business meeting; 11 a. m., conference; 2 p. m., Mr. J. Frank Baxter, of Chelsea, Mass., will lecture; following his lecture with a test seance. He will also render some of his sweet songs. The lake can be reached by electric car from New Britain, Plainville, and Eastville. The restaurant will also be open. MRS. J. E. B. DILLON, Sec'y.

Summerland, Cal.

The seventh annual camp meeting of Spiritualists at Summerland, Cal., will commence on the 26th of July and close on the 15th of August next. The S. L. A. will conduct it as usual. Those wishing information about the meeting may address Mrs. M. A. Spring, of Montecello, President, or Wm. P. Allen, Summerland, Secretary.

YOU

have been sick and are just beginning to get well. Cannot eat much, no appetite, stomach weak—don't know what to take. Know you need a tonic. Wish there was a liquid food, full of vim, vigor, vitality. Would take it if you had it!

PABST MALT EXTRACT
The Best Tonic

is just that Liquid Food—made of pure malt and hops, filled with every element of life, perfectly digestible, pleasantly palatable, gives strength, courage, health. At Druggists.

Los Angeles, Cal.

I wish to give the public some facts regarding the mediumship of Mrs. Elsie Reynolds during her sojourn in our city. She has been doing a grand work and during the six weeks she was here she converted many to the belief of spirit return through the phase of materialization. Among her attendants were some skeptical physicians, who had been attending the lectures and test meetings here, but who were not convinced until they had Mrs. R. give seances in their own home with their own friends. They are now fully convinced and are among her warmest friends. Mrs. Reynolds remained in our home over a week unattended by any one but her angel band, and the manifestations were grand. While she lay sleeping the voice of the little child Effa (who is one of the cabinet spirits) was conversing with us.

It was also our pleasure to listen to Mrs. Reynolds give tests from the public rostrum on "Anniversary Day" at Muslo Hall, and from the applause of the audience it was easy to judge whether the people were pleased or not.

The following week she gave tests for the "Truth Seekers Society." She gave thirteen tests in all, every one being recognized. She gave full names and mode of death. We gave her a receipt in the evening before leaving our city. The house was crowded with Mrs. Reynolds' personal friends to wish her God speed on her journey. Mr. Briggs, president of the Truth Seekers Society, made some very kind remarks regarding her mediumship, fully endorsing her. Mrs. A. Foy, whom we have in our midst also bore her testimony. She said she and Mrs. Reynolds had worked together in the field for many years. Mrs. Foy gave the hand of friendship to Mrs. Reynolds and said: "She is, you have stood bravely for right and truth all these years. You have been the victim of envy and jealousy, but, dear sister, go bravely on, the angels will sustain you." Mrs. Ella Lucy Merriam added her testimony as did Mrs. Rush and many others. Too much can't be said in praise of her, both as a lady and a medium. She is a grand instrument for all phases of phenomena and is a noble woman in every respect. She has left Los Angeles for Sterling, Kansas; from thence she goes to Boston. We fully endorse her and recommend her to the public.

W. F. JEFFERSON.

Lynn, Mass.

Memorial Sunday was observed with appropriate services on May 24th, at C. de H. Hall, by the Lynn Spiritualist Association. An invitation was extended to Gen. Lander, Post 5, G. A. R., to attend, and a large delegation responded. Mrs. Tillie M. Reynolds was the speaker for the day, and delivered a very able discourse on "Freedom, Patriotism, and Spiritualism," making a very fine impression on her hearers, many of whom had never visited a spiritual meeting before. The lecture was followed by inspirational poems from subjects given by comrades, and tests and messages from hearing the sounds of the voice. Pres. Kelly spoke appropriate words of welcome, and sang "Hear Our Prayer." Miss Florence Oliver sang "Fighting To Night," and Mr. and Mrs. Tyler, of Boston, sang duets and solos, which were greatly enjoyed by the audience. The hall presented a fine appearance, being decorated with flags and an abundance of flowers.

The subject of the evening discourse was "Divine Possibilities," and was treated in a very able manner. The readings were highly enjoyed by an audience that filled the hall. Mr. and Mrs. Tyler again favored us with sweet songs, and we also had the pleasure of listening to a few remarks from Mrs. W. S. Butler, of Boston, who is always a welcome visitor. Mrs. A. A. AVKILL.

Sec.

The Spiritualists of Lynn held two very interesting services at their hall, 33 Summer street, Sunday. Much good was done for the cause and humanity, as there was a large attendance.

At 2:30 they held a developing, healing, and test circle. Mrs. Melissa K. Hamill and Mrs. H. H. H. rendered appropriate selections. Dr. S. M. Furbush gave an invocation, and made remarks on "Spirit Power on Humanity." Dr. Furbush, Mr. P. A. Thorne, Edward F. Murray, W. H. Rounsville, A. K. Warren and others gave magnetic treatments,

which relieved all and cured many; they also gave tests and messages. Mrs. E. D. Williams, Mrs. C. B. Hare, Mrs. D. E. Matson, Mrs. F. Belle H. H. and others, gave many tests, spirit names, and communications.

At 7:30 p. m. the services opened with selections by Lena and Elsie Burns, and Prof. Bert. J. Richardson on autoharp and harmonium. Mrs. Annie M. Lefavour then gave one of her musical and physical seances. The autoharp played by spirit hands, raps, and other manifestations were given. Mrs. E. D. Matson made able remarks on "The Influence of Spirit on Humanity." Mrs. C. B. Hare and Miss D. Butler gave a large number of tests, spirit names, and communications, and in every case received a ready response of recognition. On Sunday, June 15th, Mrs. May S. Pepper, of Providence, R. I., will occupy the platform.

At Mrs. Dr. M. K. Dowland's meetings, Friday and Tuesday evenings, there were good attendances, seekers after spiritual truths, who all received for themselves the knowledge from their spirit friends, through the many mediums and the different phases of mediumship. About all the mediums in Lynn attend these meetings, as they are now in the interest of mediums and humanity and they are doing much good for the cause. The mediums that attend are Mrs. Dr. Dowland, grand trance speaker, Mrs. L. L. D. Butler, Mrs. C. B. Hare, and Mrs. D. E. Matson, good speakers and test mediums, Mrs. Annie M. Lefavour, musical, physical, and test medium, A. E. Warren, speaker and test, Edward F. Murray, grand physical and healing medium, W. H. Rounsville, physical and healing medium, Mrs. Florence A. Lamshire, test medium, and many others take part.

T. H. B. JAMES.

Portland, Ore.

The First Spiritual Religious Association of Clackamas County will hold its annual camp meeting at New Era, commencing June 20th, continuing to July 12th inclusive.

The grounds are much improved, there being an addition to the hotel and a six foot fence surrounding the grounds; also shrubs and flowers scattered here and there to make it inviting; in fact all modern conveniences customary to camp meetings can be secured by the campers.

We have secured some of the best talent of the Pacific Coast. Dr. N. F. Ravlin, the renowned inspirational lecturer and teacher of California; also Mrs. Georgia Cooley, the noted medium of Portland, have been engaged for the entire camp; W. L. Freeman, M. D., of Washington; Lewis A. Ward, L. L. D., president of the Theosophical Society of Portland; Wm. Galvani, president of the Vegetarian Society of Portland; Everett Calkin, a pioneer Spiritualist, and others will entertain.

There will be held from two to three meetings every day. Conference, lyceum for children, and Indian's Day.

Boats and trains will run to the grounds from all points daily at reduced rates.

E. A. MARSHALL, Corr. Sec'y.

Lyceum Lake Brady Picnic.

The Children's Progressive Lyceum of Cleveland, O., will hold its annual picnic at Lake Brady on Sunday, June 28th, taking with it Mrs. Maggie Walte, of San Francisco, the public platform test medium, who will hold one of her unique seances in auditorium at 2:30 p. m.

Friends from the surrounding towns are cordially invited to unite with the lyceum in making the event a gala day and fitting preliminary to the opening of the Lake Brady Camp meeting, which occurs on Sunday, June 28th.

A special train will take the picnicers to Brady, starting from the Union Depot at 8:30 a. m. Round trip fare 50 cents; children half price.

THOMAS LEES.

Denver, Colo.

There is quite an awakening of the phenomena of Spiritualism about here. One child, seven years old, not knowing one letter from another, writes under control, but is not allowed to write for the public. Several others who do not wish to be known as mediums are developing various gifts. E. N. H.

Springfield, Mo.

SPIRITUAL MEMORIAL SERVICES.

A large and cultured audience greeted Rev. M. Theresa Allen at Grand Army Hall, St. Louis street, Sunday night. She is a forceful and eloquent speaker, and handled her subject in a manner that suggested great familiarity with the theme—"The war was inevitable in the great cause of human freedom and equality." It was carried on as much by those left at home, through the love and sympathy sent out to those who had gone to lay their lives at the feet of Justice, as by the actual participants upon the battlefield. The wife, the mother, the daughter, the sister, the friend, while unable to take part in the practical details of war with her husband, son, brother, father, friend, was nevertheless present in spirit, to nerve him in the darkest hours to bravery and deeds of valor through her unfaltering devotion. Abraham Lincoln and other great men of his time were Spiritualists, and received daily assistance from similarly great minds in spirit.

The speaker closed with poetic improvisation.

Mrs. Allen delivers all her discourses in the inspirational trance state.

Mr. and Mrs. Allen are the regularly appointed missionaries for Missouri, and Mrs. Allen also holds credentials from the N. S. A. as missionary for the same. Either of them will be pleased to visit communities professionally wherever parties will make ready for them, and do what they can for the cause. Address them at 231 Commercial street, Springfield, Mo.

Mrs. CHARLOTTE J. DIXON, Sec.

As general state organizer for Missouri and Kansas, I have visited quite a number of the smaller towns, lecturing and giving tests wherever the friends of our cause made ready for me. I have excellent audiences, and the best of attention given to the claims of Spiritualism.

In addition to the general dissemination of the truth, my purpose is to form societies wherever it is feasible, and bring them into organic relations with their respective state association by means of sub-charters; and where there is not a sufficient number to organize a local branch of the state association, at least a developing circle can be formed for the purpose of developing local mediums who will, in time, render service to the cause. Thus it seems possible to create and maintain an interest in even the most remote portions of the general field, and establish measures of practical co-operation throughout every state. And if these state associations become properly related to the National Spiritualist Association, Spiritualism will be able to hold its proper position as a factor in the great drama of human events.

With these purposes in view, I would solicit immediate correspondence with all Spiritualists and Liberalists everywhere.

Rev. M. Theresa ALLEN.

233 Commercial St., Springfield, Mo.

Ashley Camp.

We would like to say through your columns that the Ashley Camp association is getting in fine shape to entertain the people the coming season.

The auditorium is rapidly approaching completion, and will be dedicated June 21st. It is 60x90 and will be one of the best that any camp ground can boast in America. Mr. Bald, of Columbus, is putting up a large five room cottage which is now nearly completed. Mr. Randolph also has a fine two story six room cottage frame up and will soon be completed, and there is more to follow.

H. BAXTER, Pres.

Derry, Kansas.

Our third annual camp meeting of Elk Grove Spiritualist and Liberalist Society will be held at Windfield, Kan., July 11th to 21st, 96, in the beautiful island park fronting Main street, five minutes' walk from depot, street cars running to and from. Best accommodations for all who come. A beautiful little city of ten thousand inhabitants. Good railroad center.

We were challenged for debate upon the Bible. The same will take place July 12th to 13th between Moses Hall and a Christian minister. Want to correspond with a good independent state writer. Miss MAUD KLINGER, Sec.

Allegheny City, Pa.

We have just closed our lecture season, which has been a prosperous one to us as a society, considering the conditions and obstacles we have had to overcome, and with a new management at the head we hope to steer our bark safely into the harbor of peace and prosperity, for the benefit of Spiritualism and humanity.

We have had the good fortune this month to have with us that grand old lady and medium Mrs. Carrie C. Van Duzee, of Geneva, O., one of the best and most sincere platform lecturers we have ever had the pleasure of listening to. She is a veteran in the cause of Spiritualism, having been on the platform for twenty six years, and lectured in twenty-four different states of our union. Her endorsements from secular papers, and the different societies before whom she has lectured, are of the highest order. She leaves us with regret, and our hearty and sincere wish for her future welfare goes with her on her journey through life to the summer land.

Jas. M. FARR, Sec'y.

First Church of Spiritualists.

Wallula, Kan.

Dr. Hutchison, the magnetic healer, has been very successful in her practice in Kansas City. Among the many who are grateful to her, and wish others to be benefited by her treatment, is Mrs. Dale, of 3417 E. Nineteenth street, Kansas City, Mo., who says: "I can cheerfully recommend Mrs. M. R. Hutchison, as a magnetic healer. I was troubled with female weakness for twenty years, and after taking that treatment I am able to be up. The doctor formerly employed said that nothing could be done except use the knife. After first treatment, I could get up and go around without suffering and pain. I would say to all who are afflicted, not to hesitate, but see Mrs. M. R. Hutchison, 1209 Grand Avenue, Kansas City, Mo.

Mrs. E. S. DALL.

The above commendation is well deserved. Mrs. H. is a lady in every respect; an earnest worker for the benefit of humanity, and ought to be well patronized. Spiritualists are too prone to neglect their healers and employ the "quacks."

T. C. DEUEL.

Elbe, Wash.

The Union, a weekly of that city says editorially:

"Those desiring a good paper treating on the subject of Spiritualism or 'The New Philosophy of life Here and Hereafter,' would do well to subscribe for the Light of Truth of Cincinnati O., \$1 per year; ten for \$7.50, including one for the one who gets up the club, making in all eleven copies."

Spiritual phenomena is mostly sought for during the week and the philosophy on Sundays. Both are found in happy unity in the Light of Truth. Send a sample copy to a neighbor.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous.

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

are the only pills to take with Hood's Sarsaparilla.

NELLIE WYMAN.

I was not sick very long—only a few weeks. I had been well about all my life, but something seemed to grow in my throat and did it up in such a short time that I could not breathe nor swallow, and I felt myself drifting out of the body. I did not know of Spiritualism; I did not know that I should meet friends there who would be as genial and as natural to me as were my friends of earth, and I feared to go; I trembled when I felt at last that I could not recover health and remain here longer. I did not tell my friends; I could not speak, but before the last hour came I fell in a little, quiet state, not unconscious, but in such a pleasing condition in which I saw a great light, and in it were thrown so many flowers; beautiful red and white and pink and violet flowers that seemed so sweet, and I saw little children moving about and strewing flowers all around my bed and in every part of the room. I wanted to tell my friends, who were with me, but I could not; they saw me smile and wondered what it was. It was all so beautiful and sweet what I saw, and then I heard music, and in a little while I saw my dear mother looking at me through the light, and I knew that the children she had with her came to take me to a pleasant place, and we went away. All sorrow and pain of parting with earthly things disappeared; I only saw the great light and the sweet faces and the flowers, and I listened to the music as my spirit floated away from its earthly form. I now come to tell this to my friends who live in Minneapolis, that they may realize how lovely it all was to me. But there are others who may, perhaps, read my words, and who are afraid to meet the change; may they realize that it is only sweet, there is nothing to dread. I would not fear now to pass through any number of such changes, because having met with one and realizing how helpful it has been I feel that the good God can only provide his children with that which will uplift and benefit them in their march over the hills of life. I send love to my friends; I do not know as they will accept anything from the spirit world; I do not know as they will believe I can come back to give them greeting, but I do, and Daisy comes with me and other dear ones who have gone before, who are trying to make the pathway brighter for those who are to come by-and-by. We can do it all; so much depends upon the will and the desires of each one for his own happiness or for her comfort in the spiritual life, but I think my friends are trying to do the best they can, and myself and those with me are trying to help them make the pathway smooth.

MOLLY MEENEY.

I have two sisters in Pittsburg, Pa., and some other relatives and friends, and I hope to get word to them that I have come back here to give them some idea of the life I have found. They do not know much about it; they think they must keep in the Church and do all that is told them there and not look on aside for any light and information on these things that belong to the other life, but I want to tell them differently; they will not find very much there that will inform them of the friends that have gone on, or of the life they will meet when they go out of the body, and that it would be best for Thomas and Sarah, and the rest to try and learn of these things while they are here, we would not need the prayers—yes, we do need the prayers of our friends, because those when in earnest give us sympathy and help us to come to them. We like to have them pray for our welfare, as we pray for theirs, but we do not need the masses, nor do we need to pay our money for the repose of our souls or for our advancement. We have to earn that by our own doing, and the more we try to do right, even in the spirit world, the better we are off, the happier we will become, and I want my friends to know that in trying to do right they will find the very best kind of a home when they go out of the body, and which is about all the creeds they need. I bring my love; Jesus is his, and others on the spirit side are anxious to go somewhere and make themselves known. I know there are mediums among our friends who are becoming developed, that they understand more now what it means to hear from this side of life, and we will try to have the light shine upon their

lives, so that it may prove a help to them while here.

FLOSSY.

That is a nice man who looks after the people that come from the spirit world, and he said I could come and speak a few words for my medium, and you will let me come, won't you, Mister? (Certainly) My medium lives in Austin, Tex., and she has sometimes real hard things to do and real hard places to get over, and I helped all I could, and I tried very hard, but I can't do everything I would like to, and I want her to take new courage to have her get over the hard places easier; but I can make her feel better, brighter, and stronger, and this helps her a good deal; don't you think this is nice? She said to me, Flossy, I am Flossy, and my medium is a lady and I am her messenger spirit, if I could only get a message from some of my dear ones I believe I would be content to go on with my work without making complaint. She said something like that, and I thought I would try and give her a surprise if I could only find a place like this to give my message. I went to Boston to a place where they let spirits come, but I could not get along there, and they told me (the spirits did) to come here and ask for Mr. Pierpont. I came and asked him, and he said: "Come right up here, my child, and give your message." Wasn't that real good? I think so. Now I want to send love to my medium and tell her that Little sends her love also, with ever so many beautiful blossoms of sweet pinks and other bright things, and we are doing all we can to make matters come out right, as we said we would; but it takes a little while, and we think by next winter that things will be good deal smoother than they were in the past, and we want to say that the old guide, who is so strong and inspiring, is bringing her power and strength, and others who need it, and that he is doing his part of the work all the time, and feels it will only be a little while when the rough path will be made smooth, and the work will go on with greater ease, and that so much light will be given that all those connected with the work will be encouraged and happy and be able to accomplish much good. So we want her to have a little patience and feel that she is taken good care of from the spirit side, and that the burden she has to carry now will not always press upon her, but will be removed. Don't you think so? I thank you.

W. L. FOSTER.

You will pardon me, sir, if I do not express myself as understandingly in these matters as those who have been with you before; for I feel myself but a new-comer to the spirit world, and one who certainly has not gained sufficient information of these laws to express himself as intelligently as he may do at some later time. But I will do the best I can, for I am extremely anxious to reach my dear family and some of my former friends in the far East, not only to give them greeting from this side of life and to assure them that I am well and safe in the spirit country, but also to give them information on particular affairs that I would like to talk over if I could find the instrument for my use. I am told of a lady medium, called Mrs. Dearborn, in Brooklyn, N. Y., who is adapted to this kind of work that I wish to accomplish, and I ask that some of my dear family will visit her and give me an opportunity to at least try to make the best use of her agency in reaching them. I have many things I would like to speak of, because, sir, my going out of the body was not anticipated. I did not expect to be called over, so to speak, as I was, although not feeling well for some days, or a little while. I thought this would pass away and I would be myself again, but somehow the vital forces had run low and the heart action became suspended, and I went out of the body away from home and friends. So I feel a strong desire to get back again and to make myself known, and I feel all the activity and the energy which were mine through the years. I find you are rather cosmopolitan here, and I might almost call myself such. I find spirit intelligences from all parts, and I was one that traveled about more or less in the interest of a large firm in New York, and, having done so, came in contact, as one of the visitors said, with many phases of

human nature. It broadens a man to go about from place to place; it makes him feel like a new being; it narrows him, as a rule, to stay always in one locality and not to see anything of the world outside of his line of vision, and I tell you that at times when one comes in contact with the largeness and the great forces of nature, or of humanity, that he feels like a little spec, and I have been feeling just like that since coming in contact with some of the spiritual forces of life and intelligence of humanity on the other side of the River Jordan. However, I am not here to make a speech, sir, I am here to send greetings home and to assure them of my welfare. I am not sick, not tired, but well in mind and body, and I am filled with the possibilities of whatever is to come. I went out, as the world calls it, in Louisville; I have not been gone a year yet, at least it will be some little time before the year has expired, but I feel that I have, in some way, gained more knowledge of life and experience of matters and things during these few months than I did in all the years of my short experience from the mortal standpoint. You may call me W. L. Foster, to the dear ones in Brooklyn, and to the friends in New York City also.

DR. STANSBURY MANIFESTS.

The Science of Slate-Writing.

To the Editor of LIGHT OF TRUTH.

The following communication from Dr. Stansbury on slate writing came at a seance in the evening of the Brockway family, now in Portland, Oregon.

Mrs. Brockway's son is a medium for physical manifestations. A dark cabinet was formed by a black curtain hung over a frame; in front of this sat the medium with two gentlemen and two ladies from the audience, sitting two on each side of him. He was entranced and a light curtain thrown over him.

Those at his side were placed so they could see that no one entered the cabinet. A dozen or more slates were cleaned off and deposited in the cabinet, while Mrs. Brockway sat near, but outside the cabinet.

The physical manifestations consisted of materialized hands and arms and playing on musical instruments and holding them out in sight. Between these manifestations slates came as if sliding out of the cabinet into the laps or on the shoulders of those sitting in front with the medium. These slates were inspected after the seance closed, and found to be addressed to different ones in the circle. I received one signed by my mother (correctly), Sarah K. Bowdoin. The one describing slate writing was directed to Dr. A. L. Foreman, a prominent Spiritualist who was present. It was all written on one side of a slate, four by seven inches, and the writing was so fine that it could not be read easily in the evening. I took it home, and with the aid of a magnifying glass deciphered it all the next day. When seen through the glass every letter seemed clear-cut and perfect. It read as follows:

"We have heard you express a desire to know how we produce independent slate writing. Now, this is hard to explain so mortals can understand it, but I will give you an idea. The dark space between the slates makes a cabinet for spirits, in which they collect the forces and substances required.

"From the air they gather particles which pass in between the slates, and are consolidated into the form of a pencil. (It is much easier for us when the medium has some colored crayon near at hand).

"This pencil, by the will-power of the presiding spirit and the force of the spirit battery, is made to assist in forming words, sent from the friend who wishes to communicate to the guide who produces them on the slate.

"Even in the most independent of the writing, the brain force of the medium is used, as from her brain the spirit gets power to help produce the visible words.

"They must have this force from the medium to assist in making the words visible to you, though they can produce spirit words in a slate without this help, but the words would be visible only to spirits.

"The ticking is the telegraphing part, and each tick produces a word. Sometimes the words come so fast that it is like a shower of tiny raps, but each word is marshalled in its place in due order. Sometimes the operator gives place for a moment to other spirits who think they can do the telegraphing, but they find they cannot.

"Experienced operators teach others to produce the writing, but it takes about as long to learn as it does to learn telegraphy in your world.

"The pencil we form does not of itself trace the letters, but each magnet is shock that produces a spirit word takes from the pencil a covering for that word so it may be visible to you.

DR. STANSBURY.

Here are about four hundred and fifty words on a slate, four by seven inches. I have taken seven pages note paper to write it on.

L. M. BOWDOIN.

Stockton, Cal.

Two Heavenly Hours.

To the Editor of LIGHT OF TRUTH.

Mrs. E. S. Hibbits, the wonderful trumpet medium of Muncie, Ind., held a circle at my residence in Bowie, Md., Sunday afternoon, April 28th. There were present nine adults and seven children. The tests were marvelous. Some ten or fifteen spirits manifested; among them my baby which passed over at eight months. He informed us how he was progressing in spirit life, how they help us sorrowing mortals, and how happy they are in spirit life. I wished that all the world knew the joy and comfort our spirit friends can bring us.

A child of Mr. and Mrs. Ingersoll, who passed over at the age of four years, sang "Jesus, Lover of my Soul" beautifully with his sister, a young lady of seventeen years. He and his aunt, who is also in spirit life, conversed with his parents in the circle.

The spirit mother and brother of Mrs. Steinberg informed us that they had accompanied their sister to the country, to spend a pleasant day. And dear Ed Leaf, I hear his glad "shoutee" for my sake yet.

Mr. Editor, I assure you we had heaven on earth for two hours, through the goodness of Mr. and Mrs. Hibbits. May the angel world bless and prosper them many years to come, is the sincere wish of

MRS. J. STRAINING.

P. S. Permit me to congratulate you in the neat and interesting way the LIGHT OF TRUTH is now issued.

OBITUARY.

MRS. LUCINDA BURDETTE

passed to the higher life, Friday, March 27 from her home in Chicago, Butler County, Pa. She was a true Spiritualist in every sense of the word, and evidence of her faith was demonstrated more as she neared the other shore. She was a kind neighbor, a valued friend, and a true woman. The remains were taken to Sheridan, O., for interment. MARGARET WEEKS.

MINOR TULLIS

On April 20, 1896 passed to the spirit of life, from the City Hospital at Cincinnati, in the sixth year of his age. The little one's taking off was attended with very sad circumstances. A common bean became lodged in the little one's windpipe, from which he choked to death. His parents are Spiritualists, and have the joyful knowledge that little Minor is not dead but only passed on to the higher life, and is often with loved ones at home. (Owing to an oversight they were disappointed in a Spiritualist speaker; therefore the Rev. Mr. Miller, of the West Chester C. P. Church delivered the funeral address. A large and attentive audience of relatives and friends were in attendance to mingle their grief and extend sympathy to the bereaved parents. D. H. TULLIS.

HARVEY LYMAN.

Passed to spirit life while quietly sitting in his easy chair, March 13th at Ousset Bay, Mass., in his eighty-second year; one of the first Spiritualists in the country. Mr. Lyman resided many years in Springfield, Mass., where he built a large hall, and gave it up to the Spiritualists. His home was for many years the home for lectures and mediums, and many now living can attest to the great kindness to them of both "Father and Mother Lyman." He was one of the foremost in organizing the New England Spiritualist Camp-meeting Association, which controls the meetings at Lake Pleasant, and did as much as any other one in building up that place. He was much interested in the Lyman family, and originated and carried out the first grand union of that family at Mount Tom, Mass., August 10, 1890. He is survived by his wife and son Charles H., at Ousset Bay, and another son, John W., of Santiago, N. Y. Mason Hull and Mrs. Hattie C. Mason officiated at his funeral Wednesday, March 15, and the following day the remains were laid in the tomb at Oak Grove cemetery, Springfield, Mass. The above is a slight token of his worth from his nephew, M. W. LYMAN.

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To the humblest and the weakest, 'neath the all-beholding sun.

That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their race.

—JAMES RUSSELL LOWELL.

Spiritualism and Heredity.

Prof. Darwin's theory of pan genesis as explanatory of inherited transmissions is a remarkable bit of writing, but if taken in its entirety does not answer all of the problems underlying a perfected sociology. Education and the uses to which the mind is put depend as much upon environment and opportunity as upon heredity. It is a bold scholar who to day advocates the theory of transmission of acquired characters. It is no sure thing that a son will be either less or more robust in mental and physical attainment than his father simply by the law of heredity.

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This together with the fact that genius is sporadic, depending in no wise upon percentage or inherited qualities renders the theory of heredity transmissions exceedingly futile. Many of the brightest intellects have arisen from conditions into which no one would look to find the cause thereof. With scarcely an exception, the inventors, writers, philosophers, and scientists of our day have sprung from the lowly, the obscure, the indigent, and the ignorant. The fortunes of birth rarely govern the life which follows, hence in taking a position upon the importance of prenatal influences, a proper regard for post natal influences should also accompany that position. There must be a new race of men and of

women; there must be a new heaven and a new earth before heredity or environment will perform for humanity that which will not cause the blush of shame when viewing the spiritual and physical disabilities of society, and the first step towards that estate lies in placing woman where she will be able to choose between inclination and necessity in the spheres of wedlock and maternity, for as long as women are obliged to marry and bear children by reason of the exigencies of poverty and the fear of want, so long will genius remain sporadic, the few will think for the many, and great thieves will rule the little ones. Under the present regime commerce enters as largely in the production of children as it does in the manufacture of pig iron. This constitutes the degeneracy of the spiritual attributes and the death of conscience. When men learn to enter the marriage state with even as much forethought as they exhibit in the ordinary activities of life, and when women acquire those prerogatives which will render them independent of men in industrial, social, and political pursuits and learn to study their inherent requirements, inviting companions in marriage suitable in temperament and other mental qualifications, then, and not till then, will be laid the foundation of a true civilization. This is what Oliver Wendell Holmes meant when he said in reply to a question as to the proper period in a child's life to begin its education: "One hundred years before the child is born."

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A writer in a popular weekly has recently affirmed that there are more centenarians and octogenarians in the present years than have ever been known before, and that longevity, as a rule, has increased with the progress of the race. It is true that men of to-day live more in one year than their forefathers did in five. A man of fifty years is older in experience and knowledge which contact with the world has brought him, and more advanced in practical achievement than the man of three score years and ten of the old

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Who thinks of a man of sixty now as an old man? But half a century ago a man of three score was looked upon as becoming aged, and at three score and ten he was considered old enough either to pass from the earth or to be relegated to the chimney corner as a superannuated relic of past activities. Men of seventy years— hale, hearty, and active—are commonly seen in these days. Men of eighty are not supposed to have outgrown their usefulness, and a generation of old men with youthful faces and vigorous bodies may be said to mark the closing years of the nineteenth century.

This speaks hopefully for the race. It shows that exercise of mind and body when not carried to excess is beneficial to health and longevity. The man who keeps reasonably active, and who does not allow his interest in public affairs and in humanitarian measures to wane, will remain youthful in heart and spirit through all the years. Such a one is not nearly as likely to fall into old age and become supernuated as is he who at sixty retires from business, lays aside his activities, and lets go his hold upon the interest of human affairs outside his immediate family relations.

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Magnetism vs. Microbe.

An experienced modern school physician has concluded that the only absolute cure for disease is to conserve vitality, in that the latter is the absolute microbe killer.

He does not, however, say how to conserve the vital forces, but we may take it for granted that guard against excesses is to be understood. Nor does he say why the conservation of vitality kills microbe. But we know that the magnetic touch of a hand shrivels up the tendrils of a cancer and stops their growth temporarily, until new ones begin to eat their way into the flesh.

Now, conserving vitality is equal to creating it or generating one's own magnetism—synonymous to self cure or mental cure, for the will is needed to avoid excesses or resist temptations and we may, therefore, believe that devitalized system is a compromise between a healthy or positive one, and a dead body or a negative one. A dead body generates maggots. A devitalized body is partly negative and permits the next thing—microbe—to invade. Disease and microbe, according to logic, are contemporaries, or are in condition. A positive body or one filled with magnetism is therefore a healthy body, and death to microbe.

Nearly all religions teach the doctrine of abnegation or self denial. Spiritualism is no exception, and, like its claim to immortality, proves its health doctrine by practical demonstration. Physicians continue their investigations in this direction, they too, like electricians, will finally meet on common ground with Spiritualists, and some day have to admit that magnetic healing (conservation of vitality or infusion by another) is the only absolute cure of disease.

May this conviction come to them on an early day. If not for their own sake, at least for humanity's sake. Under these circumstances we shall not object to laws regulating medical practice.

Tesla's New Light.

Another advance in electrical utility has been announced by Nikola Tesla, the partial perfection of a new lamp. Without filaments and nothing save enormous vibratory power of electricity in a vacuum, the light is to be made as nature makes it by the vibration of atoms.

It is said to be a very simple contrivance. Two brass cylinders stand six inches apart, a light wire connecting them. In the center of the wire is an ordinary incandescent bulb except that it has no carbon filament. But the bulb has been exhausted of air to a much greater extent than the ordinary incandescent bulb is, so that when the current is turned into the electrodes and from them into the bulb, the light produced by the vibration of the electric molecules which move at the rate of from 3,000,000 to 4,000,000 vibrations per second, causing a glow like a segment of the dawn of day which grows in intensity until the interior of the bulb radiates a pure white light. And this with the same voltage from the street current of the ordinary lamp, the difference being as 16 candle power to 250 candle power.

Mr. Tesla is confident of reducing the loss of energy to sixty per cent, thus increasing the light from ten to forty per cent.

Verily the electric age is dawning.

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If we were to sift very closely and get at the personality of the generally avowed Spiritualist, we would find not only the same division that exists among Christians, but even more so. Besides the inherited opinion—that colored by past beliefs—we have those tainted by orientalism, liberalism, materialism, and self; and if we had the naming of them it could be done to a nicety by affixing the word Methodist, Presbyterian, Baptist, Catholic, Christian (in general), and the others mentioned. To the close observer it must have become apparent that former Methodists (who have not yet outgrown the past) favor simplicity in services with plenty of congregational singing, while the Catholics are prayerful and often demonstrative; Baptists positive and readily prejudiced against those who differ from them or who do not accept their Spiritualism, or their form of it; Presbyterians straightlaced and somewhat contracted in spiritual lore (satisfied with little); liberals disinclined to form or ceremony (want it secularized); materialists scientific and careless as to its morale, but all Spiritualistic in a degree that marks them as unique and above the average thinker and reasoner of the day, and where unity among them begins. The N. S. A. is an effect of the latter accomplishment, and a nearer study into the work of this organization since its inception will convince every one that Spiritualism as a cause has found its outlet through this channel, and should be supported accordingly.

Magnetism vs. Microbe.

An experienced modern school physician has concluded that the only absolute cure for disease is to conserve vitality, in that the latter is the only absolute microbe killer.

He does not, however, say how to conserve the vital forces, but we may take it for granted that guard against excesses is to be understood. Nor does he say why the conservation of vitality kills microbe. But we know that the magnetic touch of a healer shrivels up the tendrils of a cancer and stops their growth temporarily until new ones begin to eat their way into the flesh.

Now, conserving vitality is equal to creating it or generating one's own magnetism—synonymous to self cure or mental cure, for the will is needed to avoid excesses or resist temptations and we may, therefore, believe that devitalized system is a compromise between a healthy or positive one, and a dead body or a negative one. A dead body generates maggots. A devitalized body is partly negative and permits the next thing—microbe—to invade. Disease and microbe, according to the logic, are contemporaries, or are on condition. A positive body or one filled with magnetism is therefore a healthy body, and death to microbe.

Nearly all religions teach the doctrine of abnegation or self denial. Spiritualism is no exception, and, like its claim to immortality, proves its health doctrine by practical demonstration. Physicians continue their investigations in this direction, they too, like electricians, will finally meet on common ground with Spiritualists, and some day have to admit that magnetic healing (conservation of vitality or infusion by another) is the only absolute cure of disease.

May this conviction come to them an early day. If not for their own benefit, at least for humanity's sake. Under these circumstances we shall object to laws regulating medical practice.

Tesla's New Light.

Another advance in electrical utility has been announced by Nikola Tesla, the partial perfection of a new lamp. Without filaments and nothing save enormous vibratory power of electricity in a vacuum, the light is to be made as nature makes it by the vibration of atoms.

It is said to be a very simple contrivance. Two brass cylinders stand inches apart, a light wire connecting them. In the center of the wire is an ordinary incandescent bulb except that it has no carbon filament. But the bulb has been exhausted of air to a much greater extent than the ordinary incandescent bulb is, so that when the current is turned into the electrodes from them into the bulb, the light is produced by the vibration of the electric molecules which move at the rate of from 3,000,000 to 4,000,000 vibrations per second, causing a glow like a segment of the dawn of day which grows in intensity until the interior of the bulb radiates a pure white light. And this with the same voltage from the street current of the ordinary lamp, the difference being as 16 candle power to 250 candle power.

Mr. Tesla is confident of reducing the loss of energy to sixty per cent., thus increasing the light from ten to ten per cent.

Verily the electric age is dawning.

Read This—and Weep.

To the Editor of LIGHT OF TRUTH.

What is this machinery fund you are harping on? I am a constant reader of your valuable paper, but aside from the comedy part of your effusions, I fail to find what you are trying to get at. Please advise and if it strikes me favorably I will help it along.

CONSTANT READER.

This is a prime joke and we propose to award a prize to any "constant reader" of the LIGHT OF TRUTH who can show a competent committee of three, one of which this paper shall choose, a more verdant constancy than the writer of the above; the prize to consist of anything from a tin whistle to a smoke-stack, and the Spiritualists of the country may choose what the articles shall be.

Our friend wants to know what we are trying to do. Briefly we are trying to find out if there are two thousand Spiritualists in the United States and Canada who want to see a first class publishing house devoted to Spiritualism and its world wide literature without any cost to themselves, and up-to-date. The indications are that they don't want to see any such thing.

For the information of "Constant Reader" we will say that the plan whereby such a thing could be brought about is this:

The LIGHT OF TRUTH invites subscriptions to a fund known as the Machinery Fund. For each and every dollar subscribed, until the same reaches two thousand dollars, we are to send postpaid to the subscriber four books comprising the first four volumes of the Light of Truth Library series; to-wit, "In Higher Realms," "Psychic Studies," "When the Morning Comes," and "Psychic World." No money is required until subscriptions reach the sum of two thousand dollars. All we ask is your name and address and your willingness to take these books and remit us a dollar if we succeed in reaching the limit of the fund; otherwise the arrangement is void. This fund is to be used in purchasing the requisite machinery to place the LIGHT OF TRUTH in a position where it can turn out our literature at nominal figures and thus reach the masses with the manna of spiritual life. The LIGHT OF TRUTH already owns its press, folder, cutter, and paster, but there are many other things needed to equip the plant and it was thought that now was a good opportunity to let our Spiritualist friends turn a penny for themselves and at the same time help along the enterprise.

We are in hopes that this strikes "Constant Reader" favorably and that he will help it along. If he doesn't, we shall still have hopes that Price Hill will not rise up and walk over on to Government Square. "Constant Reader" lives in Cincinnati and will readily understand the force of this remark.

By the way, in order that Spiritualists may know the high esteem in which the LIGHT OF TRUTH is regarded in its home, we take pride in announcing that so far three subscriptions have come to this office from this city.

It is seriously contemplated that a guessing match be started and a prize offered to the one who guesses nearest to the number of subscriptions already received. More will be said on this point next week. For the present let it suffice to say that the expense of the prize is no object and if it is concluded to go into it, the Spiritualists may name the prize and we will pay for it. All we want is the subscriptions. It is really gratifying to note the generous response we are receiving but this need not be taken as a tip to the guessers.

THE secret of success in modern politics seems to lie in the ability of parties to outwit each other by scheming, misrepresentation, and defamation of character, instead of proving their own worth and attracting the voter on real merit. In the present campaign the Democrats are scheming to have the Republicans nominate a goldite that they may secure a silverite and thereby secure the Populist vote. On the other hand the Republicans are scheming to have the Democrats nominate a goldite that they may do likewise, and be sure of winning the election; as in this event the Populists will run their own candidate and divide the vote against the Republicans. The result, therefore, may be prophesied by the nominations, and the latter will depend on the influence politicians are enabled to exercise on each other's conventions.

M. M. POMEROY (popularly known as "Brick" Pomeroy) passed to spirit life last week from his home in Brooklyn, N. Y. Mr. Pomeroy came into prominence as an uncompromising Democrat at the time when the country was largely Republican. He was editor of several political papers—latterly of a reform journal—when his politics assumed a more independent and higher way, partly due to his acceptance of Spiritualism, in which field he also did some good work. He leaves an interesting family, to whom we accord our heartfelt sympathies in their bereavement.

MEDIUMS should read the communication from Mr. Charles Howell in another column. Besides defending them in the manner he does this gentleman is ready to publish a book containing verifications of mediumistic predictions in the event of obtaining sufficient authentic data to warrant its publication. Those who can furnish him with the required verification may address him at 58 Monroe street, Grand Rapids, Mich.

CURRENT EVENTS.

There are objections made because the recent coronation of the Russian Czar is said to have cost the latter gentleman twenty-five million dollars. Better to spend it in innocent play than warfare. A like sum circulated with in the same area here would help business along nicely for a while. Larger money circulation is needed everywhere.

Bible history is not only repeating itself in medial miracles, but in plague miracles, as the following dispatch from Laporte, Ind., of May 27th shows: A section of country south of Bremen, Marshall County, was visited by a storm of frogs. Several fields, comprising a large acreage, was completely covered with thousands of the wriggling creatures. Just previous to the strange visitation there was a brilliant electrical display, which was followed by a cloudburst and a deluge of frogs.

An epidemic for self-murder seems to be prevailing—notably so among young people, and largely credited to unrequited or disappointed affections. In the first instance it is foolish; for without mutuality it would be love wasted, even if the afflicted were successful in gaining his or her point. In the latter instance it may be a little more serious, but suicide is no cure; for love never dies. It only increases the agony on both sides, and especially on part of the suicide if he or she hopes thereby to punish the surviving one. Just as blessing others reacts for joy, so the reverse reacts for misery or pain. True love never despairs, but rises above all disappointment. Its reward is assured.

Another Holmes has been unearthed in the form of Rev. Francis Herman, of Salt Lake City, who has been cremating

his murdered victims in a furnace under the Church, in which he preached the gospel of Christ and him crucified. He could not have believed much in his doctrine to practice such atrocities. But there are black sheep in every flock, and Christianity can not be blamed for the acts of its unfortunates. Crime is a disease which needs disciplinary treatment. Death is no cure. It only enables the spirit to fasten itself on sensitive mortals and incites to the same crimes over again. But man must be convinced of immortality by fact before the philosophy of this can be understood. In the meantime the spirit of revenge will hold sway, and cry blood for blood, only to lay the foundation for further repetitions of the same crimes.

Sifting the reform journals for opinion on the political question we find, in sum and substance, that they favor protection and free coinage, but regard protection as class legislation with the farmer left out. With a tariff on all agricultural products the farmer would enjoy the same prosperity with the manufacturer; but as it is he is becoming poorer every day. The same is said of the single monetary system. The wealthy prefer a restricted money circulation, because it is most favorable to their schemes, but the farmer suffers by it. A greater money circulation would reverse things, and enhance the latter's property rather than decrease its value as predicted by the opposition. But it is difficult to overcome set ideas on politics; and rather than vote for a principle people continue to vote for a party, and a revolution is often needed to awaken them to the needs of the hour.

Mediums May be Arrested and Imprisoned.

To the Editor of LIGHT OF TRUTH.

In the case of the People vs. Arthur Elmer, a medium, the Supreme Court of Michigan, predicated its decision upon an old English statute, has just sustained the conviction of the lower court, and decided that "every person pretending or professing to tell fortunes shall be deemed a rogue and a vagabond," and that "no person not a lunatic could believe that a medium has the power to foretell the future." Under this decision every medium in the United States can be arrested and imprisoned; for the decisions of an Appellate Court of one State is followed as "precedents" by all Supreme Courts. Not content to try a respondent by the laws of his country the court is guided by the English laws that have been obsolete for a century.

Prior to 1859 I practiced law, and with marked success, before the Supreme Court, and have but little respect for its opinion. No man can tell for a certainty what the law is on any subject that does not pertain to statute law. It cannot be done. Court decisions, from justices courts to the Supreme Court of the United States are, but "guessers" from start to finish, and I challenge proof to the contrary. A lawyer will find "law" on every side of every question, and when he ascertains what his client wants he will quickly tell him what the law is on that point. But, when the lawyer on the other side comes into court he will have an array of "authorities" equally as long as his opponent. No man can tell what the unvaried line of decisions of the courts have been for a half century. Then the decision must depend largely upon the power of comprehension of the court as to the case at bar. If the court has not given the matter sufficient consideration, as in the Elmer case, how can it decide whether a medium can foretell the future or not. And yet they pass judgment that seems to settle the matter for all time to come. That is just what the Catholic priests did centuries ago, and the Inquisition, the dungeon, the rack, and the fagot came into requisition for twelve hundred years, and by and through which ten millions of men and women tasted death.

Are we on the eve of another such era? It would seem so when we contemplate the erroneous decision in the Elmer case. Then what can be done? Facts are stubborn things. Let us put forth such an array of "facts" that it will not only make the justices of the Supreme Court ashamed—if they possess that important attribute—that

Fits Cured

From U.S. Journal of Medicine.
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

they should possess so much "ignorance" of the very law of being, but that will raise mediumship to the high standard to which it, by its gifts, belongs, and at the same time create a sentiment all over the country that will prevent the persecution of mediums, even under an absolute English statute. All who have given the matter any careful consideration well know that many events have been foretold through mediums, and that have come to pass as told.

Now, I am proprietor of the Cash Publishing Company's plant, and doing what I can to assist my brother and sister mortals to rise to a higher condition. And, now, if sufficient data can be gathered together as to facts—absolute facts—that have been foretold by or through mediums, I will "write up" the Supreme Court and edit, compile, and publish an array of "facts" that will "open the eyes of the blind." If the mediums of the United States who can and do foretell the future, as well as sitters who have had events foretold for them will send me the "facts" foretold, giving time, place, events, and persons named connected with them, I will, if sufficient "facts" be obtained, publish the same for the benefit of the mediums, for the cause of Spiritualism that saved the world from materialism, and the education of the people.

Direct 58 Monroe street, Grand Rapids, Mich. All events mentioned must be capable of proof, so that any one can ascertain the truth of the matter by correspondence.

CHARLES HOWELL.

THE JUNE ARENA.

The June Arena opens its 16th volume, appearing in a new dress, and opening with a brilliant paper by Rev. Samuel Barrows, on "The First Pagan Critic of Christian Faith and His Anticipation of Modern Thought."

Justice Walter Clark contributes an instructive and delightful paper on Mexico, enhanced by excellent illustrations. The President of the Mercantile National Bank of New York contributes "A Proposed Platform for American Independents for 1896," which illustrates how strongly the silver movement is taking hold of Eastern financiers no less than the mass of voters in the South and West.

Another paper of special merit, on "Bimetallism," appears in this number by A. J. Utley. It is able and from a silver point of view very convincing.

Prof. Parsons of Boston University Law School continues his masterly papers on the "Government Control of Telegraph."

Mr. B. O. Flower, the editor of The Arena, writes in a most captivating manner of Whitlitter. Another interesting feature of this issue is Mr. Elwood Pomeroy's illustrated paper on the "Direct Legislation Movement and Its Leaders."

Students of the higher metaphysical thought of our time will be deeply interested in Horatio W. Dresser's paper entitled "The Mental Cure in Its Relation to Modern Thought." Will Allen Bromgool continues her powerful series of "Tennessee Life," and Mrs. Calvin Kryder Reifender's "Psychical Romance," prefaced by a digest of preceding chapters. It is also profusely illustrated with exceptionally fine drawings.

MISCELLANEOUS.

Released.

Dead, and the sun still shines,
Just dead, and the soft wind blowing,
Dead, while the blue lake dimples and smiles,
And their rowers sing at their rowing

The world goes on just the same;
Scarcely a leaf in the elm tree duffers,
While the bloomy breath of a summer wind,
Sifts in through the half-open shutters.

And this is to be dead;
For I heard them say I was dying.
As yet, I scarcely know which is I—
This self or the other they lying.

'Tis nothing to be dead—
But in it to keep on with the living,
Without the heart-breaking pain
The body is always giving.

'Tis wondrous to be dead,
And to be evermore past dying;
On wings of eternal youth upborne,
The stars in their course carrying.

I feel so light and free,
I long through the blue sky to be flying,
How strange that I should ever have feared
This wonderful change they call dying.

They have called death the end,
When it is only just the beginning,
How trifling a price this life to pay
For an immortality's winning!

— E. La Wheeler Wilson.

REMARKABLE TRANCE

Of the Rev. William Tennent.

Premature Burials.

To the Editor of LIGHT OF TRUTH.

I am not a Spiritualist in the general acceptance of the term, but my ancestors were witnesses of the circumstances herein contained, and it is a correct account of a marvelous event.

Pekin, Ill.

MARY C. SMITH.

After a regular course in theology, Mr. Tennent, then with his brother Gilbert, at New Brunswick, N. J., was preparing for his examination by the Presbytery, as a candidate for the gospel ministry. His intense application affected his health, so much so that his life was threatened. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning in Latin with his brother, on the state of his soul, when he fainted and died away. After the usual time he was laid out, and the funeral announced. In the evening his physician, who was strongly attached to him, returned from a ride in the country, and was allotted beyond measure at the news of his death. He could not be persuaded that it was certain; and, on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although he was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensitive as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunken, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life.

But the third day arrived, and no hopes of success were entertained by any one but the doctor who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request to one hour, then to half an hour, and finally to a quarter of an hour, when his brother came in, and insisted with earnestness that the funeral should proceed.

At this critical and important moment, he, to the great alarm of all present, opened his eyes, gave a dreadful groan, and sank again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed, in the hope of bringing

about a speedy resuscitation. In about an hour his eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the astonishment and conviction of the very many who had been ridiculing the idea of restoring a dead body to life.

When the complete recovery of Mr. Tennent was assured, he was asked by a friend to give a minute account of his views and apprehensions while in this extraordinary state of suspended animation. He showed great reluctance to enter into any explanation of his perceptions and feelings at that time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described, as follows:

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being who ordered me to follow him. I was accordingly wafted along, I know not how, until I beheld at a distance an ineffable glory, the impression of which upon my mind is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, 'Well, blessed be God, I am safe at last, notwithstanding all my fears.' I saw an innumerable host of happy beings surrounding the inexhaustible glory, in acts of adoration and joyous worship, but I did not see any bodily shape or representation in the glorious appearance. I heard 'hings unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; at which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless seemed to be not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, that for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake, for at least three years. All the kingdoms of the earth were, in my sight, nothing but vanity, and so great were my ideas of heavenly glory that nothing which did not in some measure relate to it could command my serious attention."

The successor of Mr. Tennent, in the pastoral charge of the church, stated, that after hearing his particular narration of this wonderful trance, he said to him: 'Sir, you seem to be one, indeed, raised from the dead, and may tell us what it is to die, and what you were sensible of in that state.'

He replied in the following words: "As to dying, I found my fever increase, and I became weaker and weaker until, all at once, I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable."

Then he paused, as though to find words to express his views, and, lifting up his hands proceeded: "I can say, as St. Paul did, I heard and I saw things unutterable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and I was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hands upon my shoulder, and said, 'You must go back.' These words went through me; nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock, I opened my eyes in this world. When I saw I was in this world, I fainted, then came to myself again, then fainted and revived several times, as one would naturally do in so weak a condition."

Mr. Tennent further informed me

that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor read, nor write his own name. He had to begin all anew, and did not recollect that he had ever read before, until he had learned his letters, and was able to pronounce the monosyllables, such as thee and thou. But as his strength returned, which was very slowly, his memory also returned. Yet notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. "And," said he, "for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for sleeping down for it, I believe I should not have thought of doing it."

This very extraordinary circumstance is left to the reader's own reflections. The facts have been stated, and they are unquestionable. The writer will only ask whether it is contrary to the revealed truth, or to reason, to believe that in every age of the world instances, like the one here recorded, have occurred, to furnish living testimony of the reality of the invisible world, and of the infinite importance of eternal life.

If the burial of Mr. Tennent had taken place, the thought of his resuscitation within the narrow boundary of the tomb, and the hopelessness of his escape, is appalling in the extreme. That the danger of premature burial is much greater than is generally supposed, can be proven by many other instances. The American Humane Society is bringing the subject, and the importance of better laws in regard to it, before the legislatures of all our states.

Not long since, at Duluth, in the removal of bodies from one cemetery to another, about fifty were found who had turned over or had their hands clenched in their hair. The body of a young girl in Philadelphia was placed in a vault, and a long time after, when it was opened, she was found in a different place and position from where she was left at first. A noted Boston lawyer says he has known of several cases where people came very near being buried, and were all the time entirely conscious of what was going on about them. In one instance fourteen physicians pronounced the person dead. Recently, at Tonawanda, N. Y., a man took a long sleep, and awoke during his funeral. He felt refreshed by his nap, but was quite surprised at the proceedings. There is a French book which mentions some 300 cases of burial before death. The only infallible test is decomposition, and bodies should be kept in a warm atmosphere until evidence of this becomes apparent—for six months if necessary—or else an operation should be performed to make burial alive impossible. There are trance conditions in which the heart has apparently ceased to beat, the blood to circulate, respiration seems suspended, and the body becomes rigid and cold.

A Medium in the Throes of a Higher Development.

Mr. A. F. Bloomer, of 643 Second St., N. E., Washington, D. C., writes:

As one much interested in Spiritualism, I wish to describe the experiences of a friend, and ask what can be done to relieve him. I will call him Barnard, though that is not his name; he is sensitive, and would not want his name to appear. He is about thirty years old, and an orphan, both parents having been Spiritualists, though he was never interested in the subject till recently. His father died many years ago, his mother recently.

About six months ago Barnard became aware of the presence of his mother at his bedside, and for two weeks she sat every night on the side of his bed, never speaking; at the last appearance retiring as though weeping. After that a series of physical manifestations began. Tables rapped, and were levitated about the room. He was frequently touched on different parts of his person, and sometimes clasped

about the legs. One night, after disrobing, some forces laid hold of him, and almost bodily put him to bed. He could see forms about the room, rather indistinctly, but sufficiently plainly for no doubt to exist.

Later on a species of mental torture was begun. Some unseen agents whispered to him constantly. At his work he was annoyed incessantly—his chair rapped on, his work read to him in advance; at no time, except during short, fitful naps, had he any rest. A hideous form, deformed and contorted, was shown to him, and he was told that was his own spirit, rendered such by the life he was leading (which is neither better nor worse than that of other mechanics). There was one big, black fellow that seemed to be in charge of the forces about Barnard, and he led the power, by spreading his hand toward the other forms, of illuminating and bringing out the features of those on whom he threw the light.

The one who talked to Barnard most claimed to be his mother, but indulged in the most horrible profanity and obscenity—a thing, of course, his mother was incapable of. All of the voices demanded that he should join the Catholic Church, and threatened him with all sorts of disasters and punishments if he did not. None of his people were Catholics, but very liberal-minded people. This condition of things continued, and the victim is at times driven almost wild. He has attended some Spiritualist meetings, and gone to several mediums for relief, but he has so far experienced none. The voices always tell him they will not go with him when he goes to a medium.

Can any one tell Mr. Barnard what to do in order to obtain relief? It is the most remarkable case that has come to my knowledge. Mr. Barnard is a poor man, and of course has no money to spend; so whatever advice may be given must not expect compensation.

[Perhaps some sympathetic medium who has passed this stage of development, can give the needed comfort and light by addressing the writer.—Ed.]

A Medium Who Needs no Conditions.

The Ogden, Utah, Standard relates the following in its issue of May 17th:

'Dr. Schlessinger, the famous Spiritualist of San Francisco, arrived in Ogden last evening, and took up quarters at the Broom Hotel. The doctor had not been in town an hour before an opportunity was offered to display his wonderful powers. With four men, and later two, for an audience, he told his auditors the names of dead relatives and friends that had been written upon a piece of paper, following it up by giving the place and cause of death. In a number of test cases he never made a mistake. A Standard reporter was present, and witnessed with surprise Dr. Schlessinger's peculiar powers. He told one of the gentlemen present to write the name of some person now dead upon a piece of paper. Upon the same paper were written the names of half a dozen others, some living, some dead. Dr. Schlessinger asked another of the gentlemen to cut the paper into slips, and put the slips into a hat. 'Tale was done, and as the slips were taken from the hat a distinct rapping was heard whenever the slip bore the name of a dead person. The medium then gave the name, and in each case was exactly correct. In one instance the name of a dead brother was given, but the medium gave the names of two dead brothers, and delivered messages from both of them; he further gave the place and cause of death. This seemed most remarkable from the fact that he had never seen or heard of any of his auditors before.'

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THE LIGHT OF TRUTH CO.

St. Louis, Mo.

Saturday, May 9th, was the forty-sixth birthday of the well-beloved medium, John A. Johnston, of this city. The guides at a circle a week previous mentioned the approaching anniversary. A number of his friends, wishing to observe the occasion in a suitable manner, took his good wife into their confidence. She agreed to keep him at home during the evening, as Saturday is his "day off," which he devotes to rest and visiting.

At 7 p. m. the party met at a convenient rendezvous, and proceeded to his taking him completely by surprise. He was seated in front of his dwelling vainly endeavoring to prevail on Mrs. Johnston to take an electric ride out to the suburbs.

After recovering from his surprise we were invited into his hospitable home.

At 8 o'clock a circle was formed, and the chairman of the committee, Mr. Ramsey, in a few well chosen words, presented Brother Johnston with a handsome silver ice pitcher and a bouquet of exquisite roses and pink. One of his band responded in a happy manner for Bro. Johnston. Spirit Edgar Allen Poe then controlled the medium, and gave to each sitter a beautiful poetic verse.

The trumpet was then taken by the guides, and for over an hour the spirit friends held close communion with those in the circle, and many grand tests were given.

The circle was closed with appropriate remarks from Dr. Ferguson, who conducts the circle. Refreshments, consisting of ice-cream and cakes, were now in order, and a right merry time was passed till midnight, when our party broke up, wishing our good brother many happy returns of the day.

J. H. TAYLOR.

As Mr. and Mrs. Hatfield Pettibone are on the eve of leaving this city for Lake Brady Camp, a short notice of their work in this city may be timely. Since their arrival here in February last, their work has been in the broadest sense heroic. At their rooms one or more light seances have been held each week. From two to four seances each week have been held at the homes of prominent citizens.

Besides, public seances have been held at Howard's Hall, the attendance at each seance being limited by the holding capacity of the hall. For the

J. A. Burroughs, M. D.
SPECIALIST

Is meeting with phenomenal success in treating all chronic diseases. His studies and researches have been extensive embracing two medical schools, from which he holds diplomas conferring M. D. He can not remember when he was not a psychic and clairvoyant. The facilities he has enjoyed for informing himself in the most advanced methods of medical and magnetic treatment have been most extensive, including a tour to England and Europe, studying in infirmaries and hospitals. That the public may prove the above, he makes the following offer:

Those wishing a correct diagnosis will receive one free by sending the doctor their names, ages, sex, and one leading symptom, if he considers the case curable. If the diagnosis is satisfactory he will take the case for the cost of medicines, boxing, and shipping, making no further charge till cured. If a cure is not effected he will refund the amount paid him.

Remember to address

J. A. BURROUGHS, M. D.,
SAN DIEGO, CAL.

Information of persons who have never attended the Pettibone seances, I will say that all of them were held under strictly test conditions.

The demand for private sittings has increased until now every hour of the day, from early morn until late in the evening, is engaged.

In addition to all of this work Mrs. Pettibone has ministered each Sunday evening to hungry souls on both sides of life, by giving platform tests at Howard's Hall. She claims to give names of spirit friends only, but many times the writer has heard her not only give the full name but describe the spirit, and also repeat messages from spirit friends, all of which were recognized by persons in the audience. On the platform her motions are easy and graceful, her diction rather rapid but very distinct, and her voice soft, yet so earnest in tone that it carries conviction to the mind of the person addressed. In from twenty to thirty minutes she will give the full name, and in many cases describe the spirit, repeat a message and name the relationship, of from sixty-five to one hundred anxious souls.

It is by and through such instruments that the angel world is ever forging the iron of truth and the anvil of time. May the good work continue. Fools and skeptics come and go, but truth abides forever.

CORR. SEC.

Cleveland, O.

Mrs. Maggie Walte, platform test medium of San Francisco, afforded Clevelanders a pleasant surprise when her manager, Mr. Mallen, announced through the daily press her arrival in this city. Although only thirty-six hours notice had been given, a large audience attended her first public seance in Memorial Hall on Sunday, May 17th, and notwithstanding it was Mrs. Walte's first appearance in this city, her tests were many and positive, which fact, coupled with her very genial and earnest manner, captured the entire audience. Her second seance (24th) filled Memorial Hall, so that it was thought necessary to announce the third seance (31st) at the now commodious Army and Navy Hall. The public success of Mrs. Walte has naturally enough brought her all the private sittings she could attend to at her parlors, 103 Bolivar street. Mrs. Walte will remain in Cleveland until the opening of the Lake Brady Camp Meeting, and occupy the rostrum there for a week or two.

Mr. and Mrs. Hatfield Pettibone, the well known mediums, who barely escaped with their lives in the terrible St. Louis catastrophe, arrived in Cleveland Friday, May 29th, and are pleasantly located at 387 Prospect street, giving sittings until the opening of Lake Brady Camp.

THOMAS LEES.

Washington, D. C.

The annual election of officers of the First Association of Spiritualists took place Tuesday evening, May 19, 1896, at the residence of Brother Henry Steinburg, 506 12th St., N. W.

The election resulted as follows: president, Milan C. Elson; vice president, T. J. Mayer; secretary, G. A. Hall; treasurer, Henry Steinburg; directors, J. Homer Altman, Mrs. Wheeler Brown, Wm. P. Ripley, Mrs. M. J. Stephens and F. A. Wood, the whole constituting a board of nine directors.

The personnel of the board was changed in that Messrs. Geo. S. Clendaniel, J. P. V. Ritter and F. B. Woodbury, formerly members, declined nominations for re-election.

The fact that ladies are now on the board gives great satisfaction to the members of the association, which feeling is heightened by the fact that both ladies are well qualified to fill the positions to which elected.

W. E. CLENDANIEL.

El Paso, Texas.

Dr. J. L. Meyer, a new medium in the field, is making rapid strides in his development as a highly philosophical speaker. He will soon be able to cope with many of the older speakers, with additional light to interest his hearers. Many of the higher spirits are reaching through him, and ere long will have much to say on mediumship, intuition, soul, the chemistry of control and phenomena, etc. Dr. Meyer is open to engagements by the lecture or month. Address him as above.

Metcalf, Ill.

A member of the family writes of his home phenomena as follows, and shows what can be had in private circles, free from the influence and fear of grabbers and fraud hunters:

"We had a seance at our residence May 17th. It was a wonderful materializing, through Mr. Ed. Bailey.

The medium was under strict test conditions, and two small forms came out of the cabinet and sang. Two darkies came out also, and one was holding an umbrella over the other, and many relatives were here. The darkies played several pieces on the violin. We could hear singing back in the cabinet, and all the sitters that were present said it was fine singing, too. And they passed flowers around that were in the cabinet. The medium was in a deep trance during this time, and could be heard breathing. So if any wish to hear or see for themselves when coming to Metcalf call on Mr. Bailey.

L. M. B.

Twechee, Vt.

Rev. W. H. Mausley writes: "At the request of Miss T. Kate Flint, I hereby give notice of her death, which occurred on the 4th inst. Her funeral was attended the following day by myself. The cause of her death was old age, and a general breaking down, she being eighty two years of age. Miss Flint was a Spiritualist, and died happy in the belief that she was going to her friends and home."

THE LIGHT OF TRUTH at one dollar per year is the cheapest and best publication in the world. Observe its contents from week to week.

Onset Bay Grove Association.

The 20th Annual Camp-Meeting

TAKES PLACE AT

Onset, Mass., July 5th to Aug. 20th.

PROGRAM FOR 1896.	
Sunday, July 5, a. m., Oscar Egerly.	
Sunday, July 5, p. m., Mrs. Helen L. Palmer.	
Tuesday, July 7, Oscar Egerly. Tests by Mrs. M. S. Pepper.	
Wednesday, July 8, Mrs. Helen L. Palmer.	
Thursday, July 9, Prof. W. M. Lockwood.	
Friday, July 11, Prof. W. M. Lockwood.	
Saturday, July 12, a. m., Mrs. Jennie H. Jackson.	
Sunday, July 12, p. m., Prof. W. M. Lockwood. Tests by Joseph D. Stiles.	
Monday, July 13, Prof. W. M. Lockwood.	
Tuesday, July 14, Mrs. Jennie H. Jackson. Tests by Joseph D. Stiles.	
Wednesday, July 15, Mrs. Jennie H. Jackson. Tests by Mrs. M. S. Pepper.	
Thursday, July 16, Prof. W. F. Peck. Tests by Joseph D. Stiles.	
Friday, July 17, A. E. Tisdale.	
Saturday, July 18, Prof. W. F. Peck.	
Sunday, July 19, a. m., Prof. W. F. Peck.	
Sunday, July 19, p. m., A. E. Tisdale. Tests by Mrs. M. S. Pepper.	
Monday, July 20, C. W. Hadden.	
Tuesday, July 21, A. E. Tisdale.	
Wednesday, July 22, C. W. Hadden.	
Thursday, July 23, H. D. Barrett. Prest. N.S.A.	
Friday, July 24, H. D. Barrett.	
Saturday, July 25, a. m., H. D. Barrett.	
Sunday, July 26, p. m., J. Frank Baxter.	
Tuesday, July 28, J. Frank Baxter.	
Wednesday, July 29, Moses Hall.	
Thursday, July 30, J. Frank Baxter.	
Friday, July 31, Moses Hall.	
Saturday, Aug. 2, a. m., Moses Hall.	
Sunday, Aug. 2, p. m., F. A. Wiggins.	
Tuesday, Aug. 4, F. A. Wiggins.	
Wednesday, Aug. 5, F. A. Wiggins.	
Thursday, Aug. 6, Mrs. Carrie E. S. Twing.	
Friday, Aug. 7, Mrs. Carrie E. S. Twing.	
Saturday, Aug. 8, a. m., Mrs. Carrie E. S. Twing.	
Sunday, Aug. 9, p. m., Theodore F. Price.	
Tuesday, Aug. 11, Mrs. Carrie E. S. Twing.	
Wednesday, Aug. 12, Theodore F. Price.	
Thursday, Aug. 13, Theodore F. Price.	
Friday, Aug. 14, a. m. and p. m., Veteran Spiritualists' Union.	
Saturday, Aug. 15, a. m. and p. m., Veteran Spiritualists' Union.	
Sunday, Aug. 16, To be held later.	
Sunday, Aug. 16, p. m., Mrs. Adeline M. Gladding.	
Tuesday, Aug. 18, Mrs. Adeline M. Gladding.	
Wednesday, Aug. 19, Mrs. Adeline M. Gladding.	
Thursday, Aug. 20, Mrs. Sarah A. Byrnes.	
Friday, Aug. 21, Mrs. Sarah A. Byrnes.	
Saturday, Aug. 22, a. m., Dr. Geo. A. Fuller.	
Sunday, Aug. 23, p. m., Mrs. Cora L. V. Richmond.	
Monday, Aug. 24, a. m. and p. m., Mass. State Ass'n of Spiritualists.	
Tuesday, Aug. 25, Mrs. Cora L. V. Richmond.	
Wednesday, Aug. 26, Dr. Geo. A. Fuller.	
Thursday, Aug. 27, Mrs. Cora L. V. Richmond.	
Friday, Aug. 28, Willard Hall.	
Saturday, Aug. 29, a. m., Willard Hall.	
Sunday, Aug. 30, p. m., Mrs. Cora L. V. Richmond.	

OFFICERS FOR 1896.

President, Dr. H. B. Storer, Boston, Mass.
V. Pres., J. Q. A. Whittemore, Newton, Mass.
Clerk and Treas., Maj. C. F. Howard, Foxbury, Mass.
Directors—O. A. Miller, Brockton, Mass.; Lewis E. Bullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; C. Hobart Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass.

Is this what ails you?



Have you a feeling of weight in the Stomach—Bloating after eating—Belching of Wind—Vomiting of Food—Water-brash—Heartburn—Bad Taste in the Mouth in the Morning—Palpitation of the Heart, due to Distension of Stomach—Cranked Mouth—Gas in the Bowels—Loss of Flesh—Fickte Appetite—Depressed, Irritable Condition of the Mind—Dizziness—Headache—Constipation or Diarrhea?

Then you have

DYSPEPSIA

In one of its many forms. The one positive cure for this distressing complaint is

Hacker's Dyspepsia Tablets

by mail, prepaid, on receipt of 25 cents
CHARLES RAMSEY, Hotel Imperial, New York, says: "I suffered horribly from dyspepsia, but Hacker's Tablets, taken after meals, have cured me."
Hacker Medicine Co., 16-18 Chambers St., N.Y.

RIPANS
TABULES

Mr. J. J. VonGuten, a well-known watchmaker and jeweler of Thamesville, Canada, under date of July 27, 1895, says: "For the last five years I have suffered the torments of a lost soul—could eat nothing good or highly seasoned—If I did I was in torment for days. I tried everything—Peppine, K. D. C., etc., but no relief. Accidentally heard of the Ripans Tabules—used two boxes. Now have the digestion of an ostrich. Can enjoy life and eat anything without the least trouble. I would not sell the half box I possess for its weight in gold if I could not get any more. I positively assert that they will cure all cases of dyspepsia and make life happy for the most miserable. Yours in gratitude, (Signed), J. J. VONGUTEN."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

LILY DALE

Continues to grow in popularity with people from all quarters. Nothing shows this more conclusively than the register of the

GRAND HOTEL.

Each season since its doors opened for the reception of guests there has been a marvelous increase of those who have enjoyed its accommodations. The GRAND has been thoroughly renovated and many new apartments added for the season of 1896. The chef and his assistants for the seasons of 1894 and 1895 will continue to charge for 1896, the same special care that rendered the cuisine beyond criticism hereof will prevail, and the GRAND HOTEL patrons will find every department of its service at the peak of perfection.

The Association Library is within 2.0 feet of the GRAND, the Auditorium only 300 feet. Bath house is but a few steps away, the billiard room and bowling alley are right there at the GRAND. We are up-to-date.

The house is lighted throughout by electricity. The Dining Hall is large and handsomely furnished, well lighted, and a beautiful panorama of nature is presented from its windows.

If you contemplate visiting Lily Dale this season you will not wisely if you communicate with F. E. COOKE, Proprietor, and secure your apartments. His address will be until June 10th Fredonia, Chautauque Co., N. Y. After the above date Lily Dale, Chautauque Co., N. Y.

Grand Hotel bus is WHITE.

Chronic Diseases a Specialty

Send full name, age, sex, and two stamps for FREE diagnosis, many Wonderful Cures being made by W. W. LATHROP, M. D., Jackson, Mo.

HELEN HARLOW'S VOY

By Lois Walshbrook.

An Interesting Story of Woman's Devotion to Man's Duplicity.
Pp. 200—PRICE 25 CENTS. For sale at this office.

Lake Pleasant, Mass.

Everything is booming at this camp. The water is being pumped daily for the use of the campers, the grounds have been thoroughly cleaned, the steamer and boats have been painted and are on the lake ready for use, and the best circulars that the association has ever issued are being distributed as rapidly as possible. Fifty families are upon the grounds. Upon Montague street in their several cottages are located Mr. and Mrs. Charles Reed and Master Cool, Mr. and Mrs. Robbins, Mr. and Mrs. A. Tales, Mrs. Della Slate, Mr. and Mrs. Wm. Palmer, and Miss Jennie Rhind. Mrs. Brown, of Atbol, has opened her cottage on Lyman street, and Mr. and Mrs. Merry and Mrs. R. S. Sylvester are at their cottages on Broadway. On arriving upon the ground I was sorry to learn that our old friend and camper, Mrs. W. S. Henry, had passed away May 11th. The funeral services were held at Lake Pleasant Thursday, May 14th. Rev. Mr. Freese and Mrs. Clara Field Conant officiating. Mrs. Henry was a trustee of the Ladies' Improvement Society and will be greatly missed by the campers, having been connected with Lake Pleasant ever since its commencement over twenty-two years ago.

In addition to the musicians mentioned in a previous issue of the LIGHT OF TRUTH, Mr. Bickford has also secured the following well known instrumental soloists, most of whom have played here in former years with Battery B. Band of Worcester and will be gladly welcomed back by the campers. Napoleon Plet will, as usual, play cornet, upon which instrument he is unsurpassed. Angelo Truda, clarinet, Fred Sanger, alto, George Dimiwitz, trombone, F. S. Brazor, tuba and cello, and James Taylor, a graduate of the English Army School for Bandmasters, will play euphonium.

The pavilion will be under the management of Mr. M. B. Smith, of Millers Falls, Messrs. Squires and Conant will have charge of the hotel and Lake Shore Dining Hall, the hall corn business will be controlled by John C. Baldwin, of Chicopee, and L. E. Henry has the popcorn stand. The store privilege and the dry goods privilege are not contracted for yet, but will be by June 10th. Anyone desiring circulars can secure them by calling at the office of the LIGHT OF TRUTH in Cincinnati, at the office of F. B. Woodbury in Washington, D. C., and by writing for them to A. H. Dalley, 16 Court street, Brooklyn, N. Y., and the clerk. On account of the large demand for circulars this season we have found it necessary to have 15,000 copies printed instead of 10,000 as usual, so anyone desiring a number for distribution can have them upon application. Those who have not yet received them in answer to their letters will get them in a few days.

Special arrangements are being made for a grand celebration of the Fourth of July. Bickford's fall orchestra will give two concerts of an hour each during the day and will furnish music for a grand ball to be held in the evening. Col. Robert G. Ingersoll will deliver a patriotic oration upon the "Declaration of Independence" in the afternoon. Special excursion trains will be run on the Fitchburg and New London and Northern Railroads, and reduced rates will be given by the Greenfield and Turners Falls Electric Railway. Cottage owners are requested to pay their 3 percent assessment and water tax upon their arrival on the grounds. The clerk will be at headquarters on Lyman street, ready to receive them.

ALBERT P. BLINN, Clerk.

Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Main avenue, Pasadena, Cal.

Take a look backward by reading Runcle's "Pre-Astorian Men"; a logical explanation of the earth's history from its remotest periods.

NOTES FROM ALL POINTS.

STURGIS, MICH.—The Harmonial Society, of Sturgis, will hold their thirtieth anniversary on Saturday and Sunday, June 13th and 14th. Mrs. Jennie H. Jackson, of Grand Rapids, this state, and H. V. Swering, of Ft. Wayne, Ind., are engaged as speakers for the occasion, and other speakers are expected.—C. Cressler, Pres.

NEWPORT, KY.—The Ladies' Progressive A. d. met at M. P. Ella Copplin with fair attendance. Mrs. Boehm's guide opened the meeting with a good lecture on "Spiritualism," and afterward her Indian guide "Maywall" gave each one a good reading, so that we spent a very pleasant time and will meet next week at the medium's home. We meet next Thursday at Mrs. Boehm, 1543 Catter street, near Wade street, Cincinnati.—H. Nerl, Sec'y.

GRAND RAPIDS, MICH.—An association for the study of Spiritualism and other kindred subjects, to be called "The Grand Rapids Band of Harmony," was organized, with a membership of twenty-two, on Saturday evening, last. The following officers were elected: President, Mrs. W. C. Coffman; Secretary, W. R. Morrison; Treasurer, H. W. Booser. And after some further business was transacted, the guides of Mrs. Coffman and Mr. Samuel Smith made some remarks appropriate to the occasion.—W. B. Morrison, Sec.

AKRON, O.—G. F. Jones, of Columbus, O., a trumpet medium, held two circles at my house, on May 18th, 19th, and 20th. The attendants were so delighted with the results that Mr. Jones was called here again on the 23rd and 24th. The spirits took watches from people's pockets, wound them up, and set them right; lifted heavy music stools over people's heads, and put them into other places of the room. One spirit, Mr. Schaefer, a barber, kissed his wife, and took his girl child bodily and caressed her for half an hour. I have had many a medium at my house, and must say when I came here there were but three Spiritualists in this city; to-day there are 3,000. I brought the first medium here, and will keep on as long as I dwell in the mortal.—Gastav Thiese.

Cottonwood Falls, Kas.

Dear Sir and Brother—V. F. Starr, a Spiritualist medium of Clay Center, Kansas was mobbed here by Catholics and doctors while giving circles and Spiritualist lectures at my mother's house. He has now brought suit in the District Court of Chase County for fifty thousand dollars and he wants all Spiritualists and Liberalists to help this case along. He wants to employ good counsel, and all people that believe in free speech should help him. Send your mite to H. S. Jellum, clerk of District Court, Clay Center; or to Mrs. I. E. Watson, Cottonwood Falls.

MRS. I. E. WATSON.

Anna L. Robinson.

The following are the camp engagements for '96 of Mrs. Anna L. Robinson: Banksen's Lake, June 6-10; Orion, June 11-13; Paw Paw, June 27-29; Marcelus, July 12; Grand Ledge, July 18-23; Island Lake, July 23, August 3; Haslett Park, August 8-13; Lake Brady, August 22-23; Liberal, August 30, September 10.

August 16 is still mine. Shall be glad to arrange with camp for that date.

Results Tell the Story.

A vast mass of direct, unimpeachable testimony proves beyond any possibility of doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been accomplished after all other preparations had failed.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Lizzie Harlow, inspirational speaker, has open dates from June 20th to August 15th. Address: Haydenville, Mass.

Mrs. E. J. Demorest, inspirational speaker and platform test medium, gives full names. Address 2014 Wylie avenue, Pittsburg, Pa. 26

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

A. E. Tisdale has open dates from July 22d to July 31st. He has also open dates from August 17th to September 30th. Camp associations wishing his services may address him at 547 Bank street, New London, Conn.

Dr. Will's Edwards, pastor of the Church of the Spirit, would like to correspond with lecturers and mediums of different phases for the season of '96-7. State terms. To his residence, 112 Dearborn avenue, Chicago, Ill.

Owing to the failure of several of my June engagements I can make a few short calls between now and July 1st. Points between Kenton, O., and New York City on Erie line preferred. Address Kenton, O., where I will be May 27, 28, and 29. W. H. Bach.

Myra F. Paine desires to make a permanent engagement with some society for the next winter months, especially from November to May, or shorter engagements en route to Mobile, Ala., as an objective point. Address Lily Dale, N. Y.

Lucie Hoben, inspirational and trance lecturer, psychometrist, and test medium, can be engaged by churches or societies for the balance of 1896. Terms reasonable. Will do noble work in building up any society. Address 170 West New York street, Indianapolis, Ind. 24

C. J. Barnes, trumpet medium, is about to start for Ohio, and would like to make engagements for trumpet seances. Will stop over at Dayton, Springfield, Columbus, and Akron, Ohio. Address him at 178 South Noble street, Anderson, Indiana.

G. W. Kates and wife, accompanied by Joseph and Walfried Singer as musicians, may be addressed as follows: Stormsburg, Neb., June 6 to 8; Madison, Neb., June 11 and 12; Sioux City, Iowa, June 14 to 16; Des Moines, Iowa, June 17 to 20. Permanent address of G. W. Kates and wife will now be 2330 N. 18th street, Philadelphia, Pa.

Dr. J. H. Randall, who has for many years been almost constantly employed by Spiritualist societies, well known as an inspirational speaker, writer, teacher, and healer of ability and power, and until recently a resident for several years in Chicago, where he was often employed, is now residing in Clyde, O., and will answer calls to lecture and attend funerals wherever desired.

Vitae-Ore.

If you have tested all doctors and patent nostrum concoctions, only to grow older and worse, then send me your address and that of five others, like yourself, and be convinced, at my expense, by mail, by a free sample of V.-O., that man never did, can or will compound its equal, and that it is the best thing in or out of the earth for all who suffer from ills no remedy made by man will cure.

VITAE-ORE is a God-made remedy, nothing added or extracted, not a dope sold by a quack who lives on the protraction of human ills but by a man who would scorn to take any one's money before he has convinced them, at his expense, that it will cure them.

VITAE-ORE comes from a mine like gold and silver and is an original substance that can not be analyzed or synthesized nor imitated by man and is as different from all remedies made by man as the sun's rays are from a tallow dip. It challenges comparison, sold on its own merits and has established a reputation nothing man has ever offered before it has. It stands without an equal. It has no peer. It favors no favorites. It is powerful beyond compare. No honest man or woman suffering from ills brought on by overwork, worries, cares, protracted sickness, the coming of old age has ever tied it but to proclaim it the greatest re-life-giving, revitalizing, antiseptic disease killing, constitutional tonic known to man.

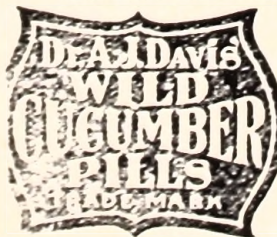
Send for free sample and know for thyself. Not sold to the drug trade. AGENTS WANTED

THEO. NOEL, Geologist,

Tacoma Building, Chicago, Ill.

12. cow.

SICK HEADACHE.



Broadway, New York. Western agents FULLER & FULLER CO., Chicago.

FREE. HERE WE ARE AGAIN!

I will mail one week's trial treatment of the famous PERSIAN TABLOIDS to all readers of the Light of Truth, Free, for Chronic Catarrh, Kidney, Liver or Stomach trouble, and Rheumatism; or 8 weeks' treatment for only \$1.00. It is the great vegetable Nerve and Blood Purifier. A trial will astonish you. Sold direct, or through agents. Wonderful cures are being reported daily. Send for trial and terms to agents today. Address,

DR. E. J. WORST, Ashland, - - Ohio.

ALUMINUM TRUMPETS.

The only trumpet giving perfect satisfaction being very sonorous makes it superior to tin, the least sound made plain and distinct. Only one third as heavy as tin. Will not corrode. Recommended by hundreds of mediums. Made in two and three sections, 36 inches high; weight 4 oz. Price \$2. Tin trumpets 75c. Trumpets made to order. Sent anywhere, securely packed, on receipt of price. Address WM. A. MURRAY, 107 E. Sixth street, Newport, Ky.

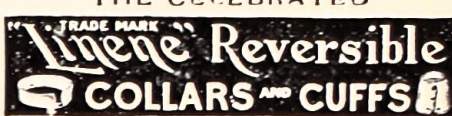
DR. SARA M. CROSBY,

The Woman's friend in all female disorders. Don't fail to try the

Cabinet Vapor Baths

In all chronic and acute diseases. DROPSY successfully cured. Also all kidney diseases, and those of a rheumatic and nervous origin. Stamp for reply. Office hours 10 to 1 a. m.; 5 to 7 p. m. No. 820 Elm Street.

DO YOU WEAR THE CELEBRATED



IF NOT, WHY NOT?

Made of fine cloth, and equal in style, fit, and wear to the finest linen. Not to be laundered; when soiled reverse, then discard. Both sides being finished alike, one collar is equal to two of any other kind.

Sold at all leading Gent's Furnishing Stores, but if not found send



25 CENTS for a box of ten COLLARS or five Pairs of Cuffs, naming size.

Sample collar and pair of cuffs sent for Six Cents.

Reversible Collar Co., BOSTON.

20 77 Franklin Street, New York. cow

College of Fine Forces.

(Formerly New York College of Magnetism).

The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send for circular to E. D. BABBITT, M. D., LL. D., Dean, 282 Main street, East Orange N. J., a delightful suburb of New York. 12-19



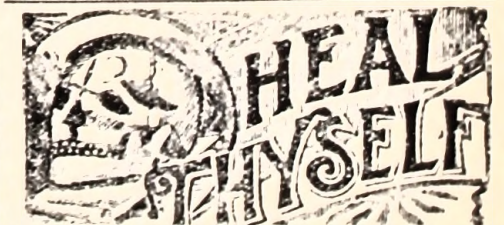
When you buy a SPIRITUALIST BADGE

You want the one worn by the officers of the NATIONAL SPIRITUAL ASSOCIATION, the Editors of the Spiritualist papers and the leading Spiritualists of the U. S., Canada and British Columbia.

THIS IS THE BADGE.

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Dr. Fellows' Booklet will tell you how to do this.

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It sets forth the terrible consequences of these complaints in a clear, honest manner, and gives a simple effective Cure—an outward application. Price of booklet, 10 cents. Address

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And say where you saw this advertisement. "Dr. Fellows is an educated gentleman and a learned physician. His booklet is written from a scientific standpoint and can be looked upon as authority."—LIGHT OF TRUTH.

Voice of the People.

A MEDIUM'S VOICE.

To the Editor of the Light of Truth.

"Confessions are a good thing."
"In secret there is strength."

At one time I thought it right and proper that I should be remembered for my mediumistic services, including writing, reading, and message bearing, and under certain circumstances I see no harm in it. In certain persons beside myself, but the general social and financial system in all its hideousness, selfishness, and cruelty has been shown to me in a light that compels me to take cognizance of the fact that the medium can not be voluntarily or involuntarily placed in the category with other merchandise commodities with out becoming mercenary and sordid, and a traitor of the law that produces the results so deplorable to mediumship and which are now being recognized by the N. S. A.

The last organization is endeavoring to engage its members in legal battles, if possible, secure mediums and breakers in their constitutional rights, but it seems to me that the universal law of disintegration is more at home in evidence and will have its say and its way. Had mediumism never a hand a dollar for their services and only rendered them evenings and Sunday afternoons able to give daylight sittings, there would never have been a medium or a breaker arrested. The divine healing to my certain knowledge, is not animal magnetism, nor does it include a spirit healing, nor can it be imparted at all times, it must wait for the power to be bestowed. Hence it can not be subject to mercenary remuneration, nor can it be administered to all. I bestow it freely when the power comes. When it does not come, I do not treat. Many times I would not gain a penny in months did I treat for remuneration. The same is true of "healing."

Mercenary mediumship has wrecked many mediums or made them stationary. The "free breakers" and the ones who see without pay are a hundred to one compared with the public mediums. Hence the truth is seen in spiritual realms that the past of mediumship and Modern Spiritualism is at the doors of a new dispensation. Good mediums resort to trickery because there is no money to genuine mediumship, except in rare instances. Many a voice has said in my ears "There is so much selfishness and money and imposition in societies that I don't go. I would rather go to some church or stay at home with my own spirit friends and my own thought." And thus we hear the old cry of the seers, "Why don't you come to Church?" changed to "Why don't you come to the hall?" And the same old answer is returned again mediumship and Spiritualism together.

The mischance of the N. S. A. in one town in California was welcomed by two broken up societies and those who broke them up, one by actual sequestration of funds and the other by misapplication of privilege, which is only a more "refined" way of "stealing," joined in the welcome. If this tends to "spirituality" I am mistaken. If this is "Spiritualism" and "organization" there are many, many who would rather be removed and will excuse themselves from connection of this sort. A pool of water will evaporate, leaving a drift and the excrement and sediment at the bottom, thus purifying itself. Those who object to organization on these lines are met by the suggestion to "purify from within," as if the world had not amply proven that organization does not purify from within.

This is always the case—always, and always will be. This is the law—that spiritual progression is by disintegration, not by organization. The family Spiritualism is the parent, you say that yourself—and I have never identified myself with a Spiritualist organization because the price of society due to the top in the leadership of many of them, and false claims and frauds have been the leading features. That the Church has so much spirituality at the moment I have never gained and am convinced from the facts. Spiritually minded people do not remain long

in societies. Disintegration as opposed to organization is the law of spiritual progression. Your organization can not aid our Spiritualism.

ORLANDO F. RYBSON.

[Most people, who take an extreme spiritual view of the situation, will agree with the writer, but circumstances alter cases, and, in midst of an unspiritual world, the best will be forced to adopt organization until a future generation is willing to let us alone or is tolerant enough to admit of a higher science than the materialistic. In the meantime we must fight matter with matter.—Ed.]

American Patriots or Protestant Patriots—Which?

To the Editor of the Light of Truth.

Male voting population of the United States, according to the latest official census, reports:

Roman Catholic,	1,245,892
Protestant,	2,677,816
Secular,	12,816,703

Total voting population, 16,940,411

These figures are significant. Under the head of secular are included spiritualists and all intelligent independent thinkers (outside of the Roman and Protestant Churches). Among them are millions of the sincerest patriots in the country who find it unpleasant or impossible to unite with Protestant societies already existing, because, in so doing, they are obliged to swallow nauseating doses of Protestantism along with their patriotism.

Materialism is certainly one of the greatest and most imminent dangers threatening us to-day; and Protestantism would be equally inimical to the liberties of the people, were it allowed to introduce itself into state affairs, as it is so strenuously endeavoring to do. Protestant bigots would just as willingly subvert the liberties of the people as would papal bigots; all they need is the open door.

Spiritualists are beginning to recognize the usefulness of organization. Their first step in the right direction was the N. S. A. The organization of Spiritualists as such is good, very good, for without such organization Spiritualism could hardly become widely strong and intelligible as an ethical and spiritual factor in human affairs. But as N. S. A. is by no means sufficient. The newly revived and truly inspired religion, while rejecting the falsity of mechanical creeds might, with profit, study the mechanical forms by which the various ecclesiastical bodies have acquired their power to dominate human affairs as they now do, and—beneficial fact—to the misery and degradation of the masses; as witness the liquor traffic, tacitly supported by Churches.

Spiritualists have a duty to perform which, in the present Anarchistic condition of the administration and the poverty of the people, is almost criminal to neglect. Spiritualism may, if it will, make its broad outlook, its beautiful inspiration and clear perception, very important factors in the patriotic work of the day; not in the way that preachers understand it, by offering creed with creed—thanks to our divine light it is an impossible danger—but by uniting on patriotic lines with the vast army of independent thinkers for patriotic work.

These are trying times, and all have a duty as real as our revolutionary fathers. Then, as now, there were some who came from within as well as without. Then, as now, was a money hierarchy seeking to make this an aristocratic republic with power in the monopoly of a privileged few. Instead of a democratic republic, with the power vested in the people through their chosen representatives. But to-day we also have the same Jewishness parading unheeded the nefarious work of undermining, with the intent of finally destroying, our institutions, intruding to make the Papal Church the one sole existing power. These two dangers are equally great, yet the preachers always and forever allied with the money power, go on denying Purgatory as if it were the sole danger.

To whom, then, if not to Spiritualists, should we look for enlightenment and help on these points? Such is ex-

Charles E. Watkins, M. D.

The Famous Specialist,

Who is so successful in treating chronic diseases, devotes his whole time to his practice. This is one reason why he is so successful.

Another Reason

is because he does not try to run down other doctors.

Another Reason

is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

Another Reason

is he has his patients write him each week and sends them weekly instructions, thus showing that he watches each case closely.

Another Reason

is he gives none but the purest of medicines and in the smallest quantity that will produce the desired results. Some cases he cures without a drop of medicine.

Another Reason

is that he makes the price of treatment right with all.

He is endorsed by all the spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send five 2-cent stamps for his book on "Chronic Diseases," which will more than repay you. Should you desire to consult him, send two-cent stamp, age, sex, and leading symptom to

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Testimonial.

WASSON, Miss., December 18, 1906.

Mrs. A. B. DOBSON, San Jose, Cal.

Allow me to add my testimony. For more than four years I had been a sufferer. I had a combination of diseases—first dyspepsia, then chronic diseases, heart trouble, and neuritis. For several physicians, and best medical attention, I was unable to get any relief. Then I wrote for your treatment. By the time I had taken your treatment four months I was well and well after being so low that when I had healed I felt like shouting. It has been over two months since I took your treatment. Have not had any doctor or medicine since. Took your treatment. I will recommend your medicine as long as I live, feeling under lasting obligations to you doctor.

Yours most gratefully, C. M. SMITH.

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PERSONALS AND LOCALS.

—Read Dr. Randolph's wonderful book, "Pre-Adamite Man."

—Mrs. Anna E. Thomas holds public circles on Monday, Wednesday, and Friday afternoons at her residence, 512 Lexington avenue, Newport, Ky. Admission, 50 cents. Mrs. Thomas is a host of mediums in herself, and can meet any emergency. Her tests are unique, comforting, and direct, and carry conviction to the recipient—not doubt, as those of imitators. Her inspirations are spirits, not gravestones.

—The Peoples Religious Spiritualist Society held services at their hall, corner Fourteenth street and Central avenue. The hall was crowded with earnest seekers after truth. Mr. and Mrs. G. G. Griffin, of Detroit, Mich., had been advertised, but owing to illness of Mrs. Griffin they were unable to work. Dr. Mary Fredale did some good work in hypnotizing her subjects, being mostly selected from the audience. Mrs. Garrett being unable to attend on account of sickness in her sister's family, the work was done by sister mediums. The audience was well pleased with the work.—B. Bechtold.

—Miss Cora Wilhelm, the well-known inspirational violinist of Walnut Hills, this city, has been rewarded for her unrequited labors for our cause at Odd Fellows Temple last year, by a several months' engagement to travel with Prof. Eugene Blal's lady orchestra, under a good remuneration. Besides the first-named instrument, Miss Wilhelm has also mastered the cornet, and will appear on the program as cornetist as well as violinist. We congratulate the young virtuoso, and do not hesitate in predicting for her a career that will reflect great credit upon herself and happy parents, who are consistent Spiritualists.

—The Society of Universal Spiritual Culture met as usual last Sunday afternoon, with fair attendance. Mrs. Pfuntner occupying the rostrum. She delivered a fine lecture on "Materialism" to an interested audience. The society had the pleasure of welcoming Mrs. Greenamyer to the hall, and having her occupy the rostrum in conjunction with Mrs. Pfuntner. Mrs. Greenamyer addressed the meeting, and held her audience in rapt attention. This lady has hosts of friends in Cincinnati, and we hope to hear from her soon and often. Ladies Auxiliary met in regular session last Thursday p. m. with fine attendance. Mrs. Pfuntner giving readings and an address. Will meet at same time and place next Thursday p. m. All invited, particularly skeptics; good time promised. The society will hold a business meeting at Mrs. Holland's next Wednesday evening at 8 p. m. All members please attend, as matters of importance will be acted upon.—A. WATERS, Sec'y.

—First Christian Society.—Bro. Galvin delivered one of the grandest lectures ever heard on a spiritual platform Sunday afternoon. The falling of a pin could have been heard and the silence of deep attention remained to the close of his discourse, when, as if moved by one spirit and one mind, a wave of applause swept over the house. The president said he was amazed every time Bro. G. lectured. He would say to himself: "That's Bro. G.'s best." The following Sunday only taught him he hadn't yet reached the high water mark. The subject was, "Right Living." There was quite an addition in the attendance. The evening lecture was one that moved the audience to laughter and tears. He gave some hard blows in the direction of ignorant and depraved mediums. By one sweep he brought us face to face with Spiritualism as it will be when our platforms are filled with educated men and women

whose lives are brave and clean. He has been re-engaged and will fill our platform during the month of June. We all feel as if he was the right man in the right place, and we believe the honest and intelligent Spiritualists of Cincinnati will support him in his work against fraud. We will only have evening service during June and the patriotic lectures will be dispensed with. Mrs. Kibby was present. She gave good tests and made a beautiful little talk. Bro. G. lectures in Logansport, Ind., Wednesday.

—A memorial service was held by the Society of Spiritual Unity Sunday evening in Douglass Hall. Rev. Marguerite St. Omer delivered a pathetic and patriotic address on "Our Nation's Heroes and Heroines," which was replete with grand and noble sentiments for the heroes who fell, and her descriptions and illustrations of the struggles which took place, of the sufferings endured for the perpetuation of the Union, she, in her eloquence, took us from the first gun fired on Fort Sumter through some of the terrible conflicts, through Andersonville and Libby prisons, and brought us to the heroes who to-day are lingering on their couch sick and lacerated from wounds, etc., the dear old comrades and mothers who year after year carry flowers to mounds where the mortal remains of their husbands and sons were laid, and where the spirits of the dead heroes on such occasions would be silent witnesses of such acts, but in that land where earth's conflict are over, the blue and the gray stand side by side and rejoice over the new grand union, not only of States, sentiment, and feeling, but where the veil is rent in twain and as brothers meet in union. Tears of the veterans and of mothers present were mingled as fond memories were brought back to them. A grand musical program was rendered. "Sweet Spirit Hear My Prayer" was beautifully sung by Miss Sullivan, and zither solos by Miss Richter were well received. Miss St. Omer's readings of tests were remarkable for their accuracy, and the heroes past, but now present, were readily recognized from descriptions and messages given. Miss St. Omer holds circles Wednesday evening at 738 Richmond street.

Pure, rich blood is the true cure for nervousness, and Hood's Sarsaparilla is the One True Blood Purifier and nerve tonic.

Springfield, O.

Locally, we are having good work all along the line, good attendance at the hall meetings, and several home mediums doing excellent work. Nearly all phases are represented; even skeptics are well satisfied to own that the phenomena are as yet beyond their explanation.

A visiting brother here recently states that the new auditorium at Ashley Camp is nearly completed, and will be dedicated in June. It is built after the plans of the one at Mantua, Maple Dell, which was so highly praised last season for being all that could be desired for the purpose.

The friends in town of this section are talking up a plan for another Miami Valley Grove Meeting this season. The meeting last year was better attended than reported; it was a good starter, and may develop into a permanent organization. J. P. ALLEN

—Dr. Randolph's "Pre-Adamite Man" reveals the hidden truths of ages to the conscious mind in an instructive and interesting manner.

CAMP-MEETINGS FOR 1896.

Onset, Mass., July 5 to Aug. 20.
Cassadaga, Lily Dale, N. Y., July 11 to Aug. 22.
Hastett Park, Aug. 2 to 30.
Clinton, Iowa, Aug. 2 to 31.
Lake George, N. Y., July 11 to Sept. 7.
Lake Sunapee, N. H., Aug. 2 to Sept. 6.
Lookout Mountain, Chattanooga, Tenn., July 12 to 19.
Devil's Lake, Mich., July 21 to Aug. 10.
Banks Lake, Mich., June 6 to 22.
Lake Brady, O., June 24th.
North Western Camp, Minneapolis, Minn., June 21 to July 26.
Summerland, Cal., July 26 to Aug. 15.
New Era, Clackamas, Ore., June 20 to July 12.
Island Lake Camp at Island Lake, Mich., July 15th to Aug. 23d.
Derry, Kan., July 11 to 21st.
New Era, Clackamas, Ore., June 20th to July 12th.

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Having carefully studied all the therapeutic agencies, in connection with his long medical experience, he uses those best adapted to each case with unvarying success.

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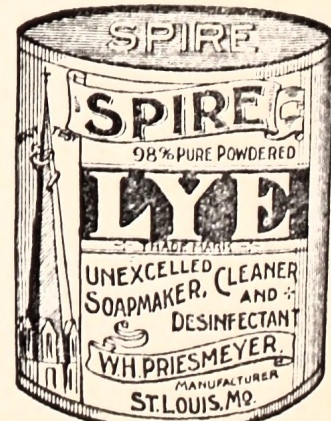
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